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ON OUR FRONT COVER:

Having done their share in producing the batter, home economics students at St. Francis Academy, Pittsburgh, Pa., pray for good results. . . . At Catholic Central H. S., Grand Rapids, Mich., members of the library club lend a helping hand in adjusting plastic book jackets covers and in repairing worn books. . . . It's school elections in the modern manner at Christian Brothers H.S., Memphis, Tenn. Each year the City of Memphis lends the school two voting machines. Tabulation is simplified, and a lesson in applied government is taught. Senior Joseph O'Callaghan is shown demonstrating the operation of the voting machine to the next youthful voter in recent elections.

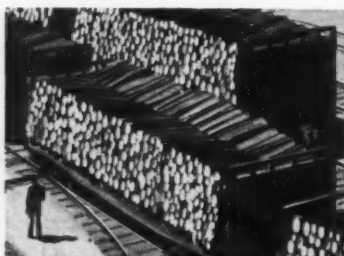


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Contributors to This Issue

Sister Jean de Milan S.G.C.

Sister Jean de Milan is directress of studies for the American province of her community. A teacher at St. Joseph's High School, Lowell, Massachusetts, she has been teaching for the past twelve years, mainly in high school.

Rev. Gerald Thomas Kennedy, O.M.I., M.A., S.T.L., S.T.D., S.S.L.

Father Kennedy is professor of scripture, Hebrew, and Greek at the Oblate Scholasticate and is instructor in the department of religious education at Catholic University of America. He attended Holy Angels Collegiate Institute, Buffalo, New York, the Oblate House of Philosophy, Newburgh, New York, the Oblate Scholasticate, Washington, D. C. Catholic University conferred on him a bachelor in library science degree, an M.A., with major in education, and S.T.L. and S.T.D. degrees. From the Pontifical Biblical Institute, Father Kennedy has an S.S.L. degree.

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Sister Clare Immaculate is teacher of English at St. Hubert's High School.

Sister Maura, R.S.M.

Sister Maura is a graduate of State Normal School, and has a degree from College Misericordia at Dallas, Pennsylvania. Sister now teaches grades seven and eight at St. Ann School, Freeland, Pa., but her experience includes teaching in senior and junior high schools, giving educational courses in college, and serving as principal of a grade school.

Brother B. Albert Clark, F.S.C., M.A., Ph.D.

Brother Albert teaches religion at Manhattan College, New York City. Twenty years a Brother of the Christian Schools, he is a member of the NCWC advisory committee on preinduction training. He holds an M.A. from Manhattan College (History), and M.A. and Ph.D. degrees from Catholic University.

Sister Rosalie, S.C., M.A.

Sister Rosalie received her bachelor's degree from the College of Mount St. Vincent, and her M.A. from New York University. She has taught grades one through five, but in the past ten years has been teaching kindergarten.

Dr. Andrew Ruszkowski

Doctor Ruszkowski is foreign secretary of Office Catholique International du Cinéma, Brussels, Belgium. By invitation he was called to lecture at the Pontificia Universidad Católica del Perú. He will be attending the OCIC's International Study Days at Havana in January 1957.

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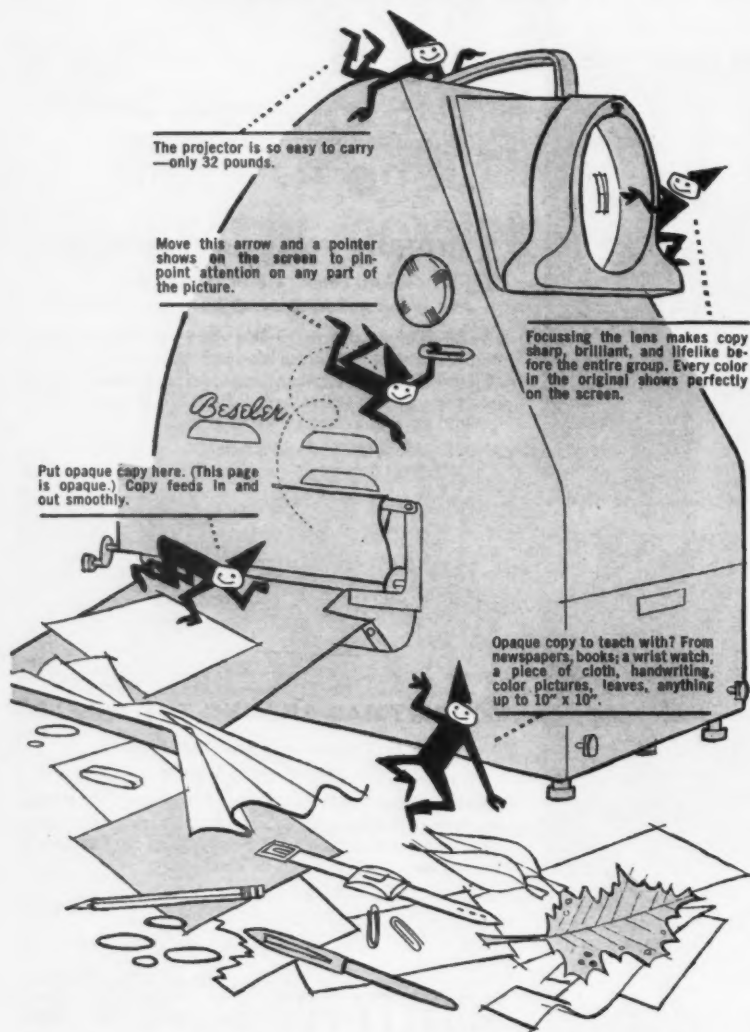
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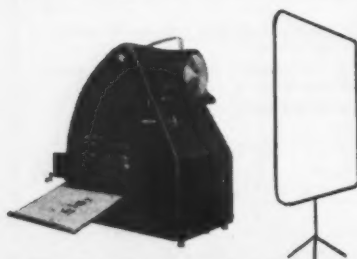
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News of School Supplies and Equipment

New Baseball Backstop

Having unusual ball-stopping qualities due to its peculiar shape, a new all-galvanized steel portable baseball and softball backstop is making its appearance at schools and parks.

Although providing a large 8' x 8' screen, the backstop weighs less than 250 pounds. It may be freely moved about by grasping the center of the rear tie bar. Sturdily designed of 1 $\frac{3}{8}$ " and 1 $\frac{5}{16}$ " o.d. galvanized standard weight steel pipe, the backstop frames and tie bar are removable for compact seasonal storage.



The wire fabric is 9 gauge by 2" mesh, secured at top and bottom by galvanized tension bars and attached full length and across the center to exterior bars. All ends are tucked under. Five-inch rubber tired casters facilitate moving.

The backstop is a new product of Jamison Manufacturing Company, Los Angeles. The 30-year-old firm manufactures equipment exclusively for parks, schools and recreational purposes.

SS&E-17

Unit on Glass Available

"The Story of Glass Containers," an educational unit prepared and distributed by the Glass Container Manufacturers Institute, Inc., is being offered this fall to teachers and youth group leaders.

The 16-page illustrated booklet is divided into four parts. The first tells how glass bottles have helped to chart ocean currents. The history of glass containers from prehistoric days, with special emphasis on Captain John Smith and the Jamestown settlement, is related in part two.

Parts three and four describe the method of manufacturing glass containers in America today, and the part they play in our everyday lives. There

(Continued on page 166)

EVEN A FIRST GRADER CAN EASILY OPERATE THE *Bell* RT-88 TAPE RECORDER



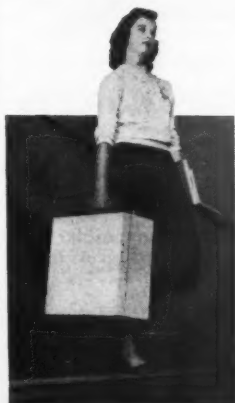
All control buttons are grouped for easy, one-hand operation.

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Export Office: 401 Broadway, N.Y.C. 13
In Canada:

Chas. W. Pointon, Ltd., 6 Alcina Ave., Toronto 10, Ont.

School Supplies and Equipment

(Continued from page 164)

are also many suggested activities, an outline for an assembly program, and a bibliography.

The booklet, now in its third printing, has been deemed a valuable education tool by teachers throughout the country in varied fields including science, history, geography, and art.

Quantity copies for classroom distribution may be obtained free of charge by writing to the Glass Container Manufacturers Institute, Inc., Department Q, 99 Park Avenue, New York 16, New York.

SS&E 18

Dual Projector for Filmstrips and Slides

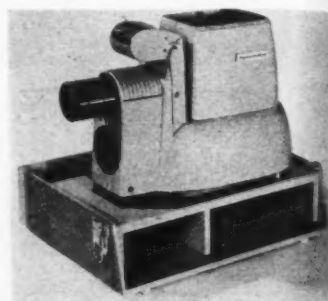
A new 500-watt projector for both single and double-frame filmstrips and 2 x 2 slides has been announced by Bell & Howell Company for school and church.

Called the Specialist, it provides a bright, uniform picture on the screen and extremely low film plane temperatures when operated out of the case. When used in the airflow case, an exclusive "wind tunnel cooling" system reduces the temperature another nine degrees, according to the manufacturer. In wind tunnel cooling the case provides a two-inch high air chamber through which a

high speed five-inch fan scoops air into the cooling chamber of the projector.

The lamp is cooled by air forced into narrowing Venturi channels which provide faster flow and rapid cooling. Air chambers around the lamp keep heat from the outer housing.

The added coolness protects slides and film against color fading, warping and drying.



Filmstrips take a scratchproof ride through the projector on ceramic tracks, with the picture area never touching any stationary part. At the end of the journey the film is neatly rolled in a built-in take-up compartment with the picture area still untouched.

Easy to use, the Specialist has clear-cut operating instructions and a sketch of the film path permanently mounted on a plate on the side, an exclusive feature welcomed by schools and churches where many people use a projector and operating instructions are frequently lost.

Two locking clips hold the projector firmly to the bottom of the case during projection. The tilt mechanism has a locking device so that it cannot vibrate out of position while the projector is in use.

Simple sliding plates make the change from single to double frame filmstrips at the flick of a finger. Filmstrips may be projected either vertically or horizontally and even spliced or bent strips will be accepted.

The Specialist comes equipped with a manual 2 x 2 slide changer, but it may also be used with the Selectron Semimatic changer available at \$12.50.

Made of sturdy, die-cast aluminum, it weighs only nine pounds (without the case), is finished in silver-grey to blend with the two-tone grey case. It may be mounted in a DuKane record master case for sound filmstrip or sound slide presentations.

The lens is a fast, fully corrected five-inch f/3.5 in a metal barrel. Four, six, and seven and a half-inch lenses are also available.

Equipped with the five-inch lens, single and double-frame filmstrip carrier, 2 x 2 manual slide changer and the airflow case, the Bell & Howell Specialist pro-

(Continued on opposite page)

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(1) American Seating Universal Desks are designed for good posture, promoting physical and visual comfort, faster learning. (2) They are functionally, flexibly designed for arrangement

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Universal Lifting-Lid Desk No. 534. Amerex metal-and-plastic top provides large work surface at 10° slope, or level. Has 45° left-and-right seat swivel, cradleform sitting comfort. Deep-curved back, with self-adjusting lower rail, fits each occupant. Like 536, die-formed construction gives maximum strength.

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Grand Rapids 2, Michigan. Branch Offices and Distributors in Principal Cities. Manufacturers of School, Auditorium, Theatre, Church, Transportation, Stadium Seating; also Folding Chairs.

jector retails at \$94.95. It is now available from audio-visual dealers. **SS&E 19**

High Fidelity Record Players

Two record players, newcomers in the hi-fi class, which offer a new realism in music in the portable record player field, were introduced by Audio-Master Corp., 17 East 45th Street, New York 17, N. Y.

One model incorporates a GE reluctance cartridge, dual loudspeakers (8" and 4"), full range variable bass, treble and tone control, as well as a special jack for earphones. The frequency response of this unit, the A-M # 47 is 50-15,000 cycles, with a 4-watt output. The stylized portable case is covered in attractive charcoal leatherette.



The companion model (shown in picture) features the Collaro motor with the two-piece tone arm. The cartridge and shell plugs into the base of the arm and is easily removed and replaced. This unit too, has dual loudspeakers; one high-fidelity 6" extended range and a 4" tweeter, as well as full range variable bass, treble and tone controls and special jack for earphones. The frequency response is 50-12,000 cycles. Additional feature of this model, the A-M # 48, is the complete automatic shut-off at end of record. The handsome carrying case is covered in simulated leatherette in highlighted colors. **SS&E 20**

Audio-Visual News

New Film Catalogs from Young America

Just published are two new annual catalogs from Young America Films, listing a wide variety of educational motion pictures and filmstrips for schools and adult groups.

The new Young America Catalog of Teaching Films is a 36-page book, with cover and other pages in two colors, in which descriptions and illustrations of more than 270 16 mm sound films appear.

For the first time, this catalog is classified into subject matter and grade level categories, listing all of the films available from Young America, including the CBS Television "You Are There" and "The Search" series.

Young America's new Catalog of Filmstrips is attractively designed in two colors, consisting of 24 pages, in which are listed more than 600 filmstrips for a wide variety of curriculum areas and grade levels.

Copies of both catalogs may be ob-

tained free of charge by writing to Young America Films, Inc., 18 East 41st Street, New York City 17. **A-V 9**

More "You Are There" Programs on 16mm Film

Young America Films, Inc., has begun releasing the latest group of "You Are There" programs to be made available in 16mm sound film form, in accord with an

(Continued on next page)



EXCITING CHICKEN PIE MOLDS

You need only 1½ cups chicken or turkey bits for 8, yummy, chicken-shaped individual pies.

Mm-m-Easy and fun to do. So unusual and grand tasting. Folks are thrilled.

Each mold turns out a super-delicious, individual pie shaped like a little fat hen, all roasty golden-brown. Great way to use leftovers or stretch canned chicken. With molds goes wonderful new recipe.



For set of 8 CHICKEN PIE MOLDS, described, 4½ x 2¼". . . of extra heavy aluminum, with special, heat-holding surface . . . and tasty, new recipe, write **MIRRO, Manitowoc, Wis.,** and send \$1.

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Audio-Visual News

(Continued from page 167)

agreement made with CBS Television last year. Prints are offered to schools, colleges, business and community groups on a 15-year lease basis.

Nineteen new "You Are There" titles now become available in 16mm film form from Young America Films. Included are the following: Spindletop—The First Great Texas Oil Strike; The Chicago Fire; The Discovery of Radium; Washington Crosses the Delaware; Benedict Arnold's Plot Against West Point; The Heroism of Clara Barton; V-J Day; The Hoax of the Cardiff Giant; The Final Hours of Joan of Arc.

Completing the list are The Capture of John Wilkes Booth; Dr. Pinel Unchains the Insane; The Surrender of Corregidor; The Great Comstock Silver Strike; The Discovery of Anesthesia; Stanley Finds Livingstone; The Resolve of Patrick Henry; The Berlin Airlift; The Lost Battalion, and The Recovery of the Mona Lisa.

With the addition of this latest group, a total of 59 "You Are There" programs have been released in 16mm form by Young America Films. **A-V 10**

Film Shows

Contribution of Aerosols

The Spray's the Thing, a humorous 13½-minute color cartoon on the contributions of aerosols to everyday living, has been seen by more than 16 million persons since its release by Association Films.

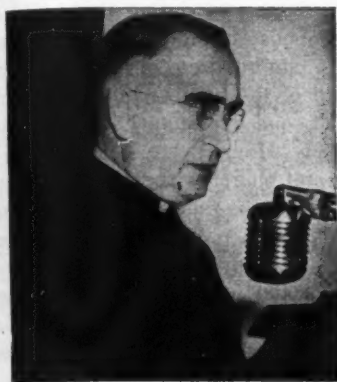
The film, narrated by "an inhabitant of Bug Valhalla," traces the growth of aerosols from their inception during World War II and highlights many of the amazing uses of the propellant in industry and the home. Produced by John Sutherland for Du Pont, the film has been on television 164 times and has been screened 1,178 times in clubs, schools, industrial plants, churches and other community organizations.

The film may be borrowed, at no charge except transportation, from Association Films' regional libraries in: Ridgefield, N. J. (Broad at Elm), La Grange, Ill. (561 Hillgrove Avenue), San Francisco (351 Turk Street) and Dallas (1108 Jackson Street). **A-V 11**

Free Film Highlights Competitive Enterprise

The Right To Compete, a 13½-minute motion picture in Technicolor, which surveys the roots and origins of free competition in the American economy and how it applies specifically to transportation, is now available to clubs, and other

(Continued on page 211)



THE PARENT LEADS

PARENTS HOLD A SACRED STEWARDSHIP. When Almighty God confided into their hands the care of a human infant, He did not make them absolute sovereigns free to do with that child whatsoever they wish. They are the delegates of the Almighty to minister to the needs of their infant, "a little angel in human flesh." It is their divinely appointed task to care for that child, to train him up in the way he should go, and to carry him forward to the achievement of his eternal destiny. If they fail in this, they fail in God's own work. A strict account of their stewardship will be exacted from them when they come to stand before the judgment seat of the Most High.

There is no doubt that the type of guidance and direction given the child in the first six years of his life will profoundly influence all later developments. "Infancy," writes Dr. Kelly, "is the time to lay the foundations for the child's future welfare." The activities which come within the scope and the competence of the parent, from the very birth of the child until he reaches school age, are apt to be looked upon as mere routine and of little importance. This is far from the truth. Training for living must begin at birth. The parent has the important function of guiding the child's habit formation, of directing his instinctive responses, and of controlling his emotional responses—the very things which make up the physical and mental growth and development of the child.

Many modern mothers are women who had spent some years in the business world before taking up the vocation of matrimony. The duties of motherhood are strange to them, and they are tempted to think that they could do much more effective work over a typewriter than over a cradle. But nature has endowed

them with an instinctive capacity for the successful performance of their new duties. Above all they have the grace of state, the rich series of graces that come so freely to them through the Sacrament of Matrimony. These facts do not mean that no training is necessary for motherhood. The findings of the child psychologist will give substance to this training. She who would take these new duties upon herself has need to prepare for their effective performance. The habit formation of a bundle of sweet and helpless humanity is now confided to her care and guidance. The first year is one when habits are formed which may cling to the infant throughout life. There is more involved in a mother's work than the mere conservation and promotion of the child's physical welfare. Here is an august human personality over whose unfolding she is privileged to preside. She will ignore no help from the experts who stand prepared to advise her in regard to every phase of the physical, mental, moral, and social development of the child. She has at her command, among others, the family physician, the child specialist, and the public health nurse. To ignore advice and counsel from these qualified sources is treason to her task of dedication; it is unjust to the child himself and to society of which he is a member.

The Catholic mother knows that beneath the veil of the helplessness of childhood there is resident a soul created by God and endowed with capacities which need to be developed for the good of the individual and for the good of society of which he is a member. In this great work of education, which begins at birth or even before it, the mother has a primary right and duty; she is the first among the human agencies privileged to cooperate with the Creator for the attainment of His purpose in regard to this individual child, now to be reared in the love and fear of God, and in regard to the social order of which that child is a member.

Dr. Kelly and psychologists generally have called the period of infancy, extending from the child's birth to his third birthday, the most important in a formative way as well as the most fascinating period in the entire process of growth and development. It is most important because no other period is more significant for the future of the child; it is most fascinating because the rapid growth and development of the human child is a constant marvel to the observer. The progress which the child makes from day to day is entrancing to the mother, and reward enough for the hours of labor and watchful care that she invests in her tasks. She watches her infant grow physically, stimulates the unfolding of his mental powers, guards him against

moral dangers and guides him to rectitude of life, and rejoices with him in the acquisition of the skills that will be basic to all his life's activities.

A proper training of the senses is of the utmost importance, for the senses are the pathway to the intellect. Through his senses the child becomes aware of the world outside of himself, and his mental content and his mental growth depend completely and constantly upon his senses. Parents can and should give the child abundant opportunity for the exercise of his senses.

The careful supervision of the child's acquisition of motor abilities is a source of constant delight to parents. The infant, helpless at birth, will be able to sit momentarily without support at the age of six or seven months. At twelve or thirteen months the infant usually makes his first attempts at walking. At eighteen months he will have developed to the point where he can climb on stairs, or a chair, and this ability develops so rapidly that he is ready within a few months to jump from the points to which he climbs, and consequently needs constant supervision of his physical activities. At about thirty months he is able to go up and down stairs alone, and resents any proffered help. Of equal interest are the speech reactions of the infant, and the finer evidences of motor control of which the child becomes capable month after month.

It should be the greatest joy of parenthood to contribute, as soon as the dawning intelligence of the child indicates, to the moral and religious formation of their disciple. As a matter of fact, the average child is capable of religious and moral concepts far in advance of the estimate of the average parent. The parent has the high privilege of guiding the growth of his child in wisdom, age, and grace—of presiding over the progress of a rational creature of God from a state of helplessness to the proud possession of reasoning power. If he fails to devote himself to this task, he misses one of the finest satisfactions in life. The home is the child's first school, the parent his first teacher.

THE EUCHARISTIC CRUSADE IN BOSTON

THE BOSTON DIOCESAN EUCHARISTIC CONGRESS occupied the attention of the clergy and the faithful of the archdiocese of Boston from Corpus Christi, May 31, to Sunday, June 3, 1956. Because it differed considerably from the traditional congresses, Archbishop Cushing preferred to call it a "Eucharistic Crusade." The crusade was held on the parish level, with the clergy and the faithful participating, each in his own parish. In this way every Catholic was enabled to take part personally in the congress. Many parishes availed themselves of the privilege of celebrating an evening Mass on each day of the crusade. A conservative estimate places the number who attended these evening Masses at 330,000. In one parish more than 5,000 persons were present at the Mass and procession on Thursday evening. Several parishes reported attendance in excess of 3,000 persons. During the course of the crusade more than 760,000 Communions were distributed. At least a score of parishes reported more than 5,000 Commu-

ions. In the words of one pastor, the most notable feature of the crusade was "the people's response to the Eucharistic appeal." The crusade evoked much enthusiasm, and many of the priests and the faithful expressed themselves in favor of repeating it at intervals.

The committee in charge urged all Catholics to make frequent visits to the Blessed Sacrament during the days of the observance. Although many zealous pastors were somewhat disappointed over the number visiting the Blessed Sacrament during the period of 75-80 hours of continuous exposition, it is certain that the total of visits ran into hundreds of thousands. One pastor kept a record of the number of private Holy Hours in his parish, and reported 1,500. In many churches public Holy Hours were conducted frequently, and in several churches the Rosary was recited continuously during the four days except during the celebration of Mass. One pastor had readings from Holy Scripture with intervals for meditation. Others provided booklets for the use of all who came for periods of adoration. Many organizations, including Boy Scouts, Girl Scouts, and members of parochial bands, spent hours of adoration before the Blessed Sacrament. The men volunteered for specific hours of the night for adoration and the women established a similar schedule for the day hours. These adoring groups made special use of the prayer for the Congress composed by His Excellency, Archbishop Cushing. This prayer was offered for the special aims of the congress, namely, the return of lapsed Catholics to the Faith, the persecuted Church, missionaries, vocations, the sick, and shut-ins.

The practice was quite common in parishes to have each class in the parish school spend one hour or one-half hour in adoration during Thursday and Friday. Scheduled Holy Hours attracted large numbers of teenagers in the early evening; frequently talks on vocations were given during these Holy Hours. A home for crippled children sent many Catholic children to a Holy Hour in wheel chairs. Elaborate outdoor processions appealed strongly to Catholics of all classes. In some towns large numbers of non-Catholics watched these processions with reverence and respect. General Communion days were specified for certain groups, for instance, for one group consisting of First Communicants and their parents. In the schools prize essay contests gave the pupils added interest in topics relative to the Holy Eucharist as the center and focus of our religion. Continuous exposition was not mandatory, but there was no moment of time during the crusade in which there was not exposition in at least several churches in each deanery. Sermons on the Holy Eucharist, called for in every church, stirred the hearts of the faithful and increased their knowledge of the Holy Eucharist.

It is likely that the pattern established in Boston will be followed by many dioceses throughout the country. To the zealous Catholics of the archdiocese, our congratulations.

By E. B. Maras

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Plea for a Silent Reading Period

THE FACT OF THE RELATIVE UNIMPORTANCE OF BOOKS in the life of Americans in general and American youth in particular is, of course, nothing new. As long ago as 1939, Mortimer Adler pointed out this fact to teachers of English when he said, "I am sure you all weep, as much as I do, about the fact that few, if any, of your students can read better than sixth grade children, or write well, or speak well, or listen well. They certainly do not know how to read a book, either for comprehension or to delight in beauty."

Indictment a Commonplace One

This indictment has become a commonplace of American educational criticism. Adler was, of course, referring to the general American high school and college graduate. Although addressed to secular school teachers with reference chiefly to the products of the secular school, this indictment, I am afraid, may also be applied to the generality of graduates from our own Catholic schools.

It has not gone unobserved that our Catholic schools are too often infected with the pernicious virus of the activist heresy, of the intellectual and educational heresy of the day that opposes "doing" to "thinking." Instead of being the leaven in American society, Catholic schools have had a tendency to imitate—all in the name of a pseudo-patriotism. What good is the salt that loses its savour?

This condition of imitation is inimical to the true Catholic spirit. For the Catholic school system has been brought into being precisely to counter this un-Catholic infection which is among other things at the root of poor, little, or no reading at all. Catholic schools are the beneficiaries of age-old practices and traditions, and heirs and guardians of the authentic educational doctrine. We have the teaching; it remains for us to implement it, to set the standard of excellence. The rest of this article will devote itself to making clear one constructive step which can be taken by all teachers of English to remedy this situation, not only in high schools but even in the earliest grades—the earlier the better.

Silent Outside Reading

Let every teacher of English institute, as a matter of policy, a weekly period of "silent outside reading" and dictionary work, preferably on Friday, the end of the week. The justifications for bringing such a period into being are philosophical and theological, social and

psychological, as well as academic.

Academic reason: One of the avowed aims of every English department should be to train the student to the habit of using his personally-owned dictionary at every turn (in all classes), to spell words correctly and use them not only accurately but with imagination; to master, in short, his mother tongue.

The student will not be trained in this habit, he will not attain the desired mastery of his mother tongue, unless he has a concomitant habit, namely the habitual handling and reading of books, of reading not "off and on," a book now and then, but what might be called a "running" habit of reading—he reads a book, returns it, gets another one, and so on. He is always "in the way of reading." He will thus be keeping himself exposed to the wholesome ideas and words of the masters of language. He will learn to love books (which is what we are trying to get him to do) in the measure that he comes to know them. "For who loves what he does not know?" asks St. Augustine. "No man can love anything of which he is wholly ignorant."

Know the Right Books

It is the business of the teacher of English to see that his students are not ignorant of the existence of the right books. This, then, is the reading habit, the radical consciousness, the conviction that books are necessary, that he (the student) cannot develop roundly as a responsible moral and intelligent person without reading books, and reading them with an eye to the truth. For in the last analysis, while a sympathetic teacher can do much in the way of encouragement, example, pointing out of errors and the suggestion of good lines of effort, the mastery of the tongue must come chiefly from him who owns it.

St. Thomas tells us that "the farmer is not the maker of the tree, but the cultivator of it. And so man cannot be called the giver of knowledge, but the one who lays the ground-work for knowledge." The art of language is thus more felt-after, than taught. It is not a science. The student must be taught the habit to take himself in charge. He must be taught, as it were, to teach himself.

Direct Along Individual Lines

The weekly silent period would be a powerful aid in such a training. Week after week, year after year, the teacher would be there to direct his students along individual lines, make suggestions and offer encouragement. He would be on hand to encourage some types

of reading and discourage other types. At all times he would have the weekly opportunity to check on the qualitative progress of his students' outside reading which is so all-important, for it is the surest indicator of the success or failure of the educative process. The teacher could aid in enlarging the students' range of vicarious experience by pointing to contacts with powerful and individual minds.

Private Conferences

The teacher could use this period to have private conferences with his students, get to know them more intimately and thereby be of greater service to them. He could use this period to collect the weekly composition (if there is one—and there should be) and after making a cursory check, call individual students to his desk for private conferences regarding their writing, offer suggestions, and so drive home the interdependence of reading habits and writing habits, a fact which has been lost sight of in our superficial and content-less age of mere opinion. He could use this period to see to it that the students keep up an orderly, unified program of systematic vocabulary building on their own. These are only some of the academic uses to which such a period could be put by an imaginative teacher.

Reflective Speech

Aside from these direct and practical academic aspects, the period would cultivate a very important habit, reflective speech. For it is in the nature of man that there is a movement from silence to language, from truth of thought to the truth of the word. It is truth that gives language the desirable qualities of clarity and firmness. Real speech and real writing are, as it were, the resonance of silence. All truth of words reflect that Word, Eternal and Immortal, who leaped down from heaven when all things were in quiet silence—that silence which is the source of all sound, of all eloquence. The words of our students would, with time, take on gravity, for they would spring from the depths of meditative reflective spirits.

To encourage all citizens to vote, pupils of St. John School, Seattle, Wash., placed posters in various store windows just before election day, last year.



Social and psychological reason: Such a period would instill a consciousness of the existence and value of the world of silence as a weekly retreat into the private and personal world of mind and imagination and spirit under the proper conditions of the classroom.

We all know the epileptic and noisy spirit of the age in which we live. The student is surrounded on all sides during his all-important formative years by jangling and enervating racket, nervous tensions and anxieties. He lives in an age of recurrent crises, of television and radio programs of a distracting, thoughtless, and ephemeral variety. He lives in a broken world of fragments without organic meaning. Josef Pieper and Max Picard¹ have deeply probed this aspect of modern life and point out what the Church has always taught, namely, the help and healing power of silence. The noise of the contemporary world is an enemy of the values the Church holds dear—serenity, peace, meditation, contemplation, joy in the Lord—the *Gaudium in Veritate*.

Train in Use of Leisure

Unless we train our students in the use of the leisure made so abundant by the machine, we are not training them for the conditions of the modern machine world. Leisure, Josef Pieper points out, has a wonderful meaning historically. Leisure in Greek is "skole," in Latin, "scola" and in English, "school." Thus, the word used to designate the place where we educate and teach is derived from a word which means "leisure."

"Afraid of Silence"

Philosophical and Theological reasons: All thought ripens in silence. In fact nothing in nature is ever done with and in the midst of racket. The philosophers speak of the power of silence to make a broken world whole again, of its power to invade the blatant world of noise and despair and bring it back to hope and love and faith. Man is made for happiness even here on earth to a certain extent, but he cannot find this happiness in a world without silence, for there is an immeasurability in happiness that finds itself at home only in the breadth of silence. Today we are surrounded by the spirit of the activist world, the world of usefulness, of gadgets and tools, of profit and of the visible, quick return. Human values have become topsy-turvy because divine values have been cast out. In silence, man cannot long remain unconfronted first with himself, then with God. Silence thus restores man to truth. Here is the reason the poet Auden can say with the poet's characteristic insight, "Modern man is afraid of silence."

In the modern world there is an immense amount of knowledge, of encyclopedic, factual, unrelated knowledge, but very little wisdom. There is no synthesis.

(Continued on page 191)

¹ For a full and penetrating analysis see Josef Pieper "Leisure—The Basis of Culture," and Max Picard "The World of Silence" to whom I am greatly indebted for their seminal ideas.

Personality Changes

in Religious Life*

Poverty

There is a solid deposit of truth in the saying that excessive absorption in temporal possessions can blind one to a perception of the spiritual. Poverty and self-denial are indispensable for acquiring that holiness and perfection and that intimate union with God that is the one and only aim of religious profession. Poverty is more than an irksome penance or an ascetic discipline; it is a bond that breaks the links of fleshly slavery, frees us from self so as to bind us to God. Paradoxical as it may seem, the vow of poverty brings "security." Instead of man's fundamental tendency to do things for himself, poverty forces him to give all the credit to Providence. It inspires humility, trust, and abandonment.¹⁹

Poverty is not destitution accepted because of circumstances beyond one's control, but gladly, generously, graciously, of one's own volition. The sublimation of poverty is possible if one cherishes and practices it in terms of Jesus Christ. Pascal said he loved poverty because Jesus Christ loved it.²⁰ Christ's teachings reveal the principle of divine compensation, for He assured the hundredfold in this life to those who left trade and preoccupations to follow Him.

Poverty is justly styled by the holy fathers the guardian of virtues, since in Religious, it preserves mortification, humility, detachment from creatures, and above all, interior recollection.

Chastity

Chastity is at the middle point: neither the most nor the least difficult vow in practice. It partakes of the renunciation that belongs to poverty and borrows the toughened fibre of obedience but its peculiar beauty is its own. Strong yet delicate, simple while complex, it is the flowering of the tree of the religious life.²¹ By perfect chastity, vowed through the love of God, a person gives himself wholly to God without giving any part of himself to any creature, and in this consecration to the Creator, there are no limitations on Him. Chastity is the builder of character and the power that flows from her strong white hands, her gift of endurance throughout a long and harrowing struggle, is able to lift a human being beyond his natural stature to the height of heroism.²²

What gives to perfect chastity its grandeur in the eyes of faith is the fact that its motive power is the love of God. It is not repression. Doctor Biot states that "we must make an essential distinction between true continence illumined by chastity and repression which is injurious to health. Repression means to wage constant subconscious warfare against an inclination and is very likely to be injurious, but chastity is quite a different thing—it is less a struggle against inclination which one regretfully repels, than a love of spiritual realities, deep down in the depths of one's heart, one's very soul, a whole orientation of one's life."²³

Indeed the religious state is incomparably higher, since it exacts ever greater love; for to be perfect does not mean to bury the heart but so aspire to the fullness of a supernatural love. It is thanks to this love, to this gift of self, that those who take a vow of chastity in regard to the individual, make up for what is biologically wanting in their nature and give complete realization to their personality.²⁴

The prototype of all virginity is the Blessed Virgin Mary. She is the guiding star for all seeking a life of union with God. By the vow of chastity, the lives of Religious become a continuation of the life of Mary. They continue to sing her *Magnificat* in word and deed. Thus, a Religious is in a special way dedicated to Christ's Virgin Mother. Mary is God's love-gift to him, his mirror of perfection. In that "Mirror of Justice" he may look and learn and copy, till his soul becomes pure with Mary-like whiteness, loyal as her symbolic blue.²⁵

Obedience

Obedience grapples with the will and reaches the *ego* in its most deeply embedded hiding place. For this reason, it is regarded as the most difficult of the vows. Obedience, dedication to God, must be total. It relates to the will, which is the highest of the faculties that can be sacrificed and the one that directs the others even our senses and our attitude towards the goods of the world. It communicates to the other sacrifices that essential note without which they might lose their love-value which consists in their being made without self-will, for God's sake.²⁶ Pure obedi-

* This concludes the article started in October.

ence is not constraint but liberty. The aim of obedience is always to attain a good to which isolated self-will could never reach.²⁷

Speaking psychologically, the nature of obedience (virtue) is an interior disposition to submit oneself to a higher will because one recognizes it above oneself, on a plane that is more or less broad and always definitely marked out; we make over to it the service of our will. This attitude, essentially free and deliberate, must not be confused with an inferiority complex or desire of security which can easily be produced in weak natures by an education tending that way or by pressure of their social milieu.

Obedience of the Will

There are difficulties about obedience of the will. It consists in assenting with the whole heart willingly, through virtue. Obedience is a virtue of the will. One must not obey through compulsion but because he recognizes the superior's right to command. It is much more difficult as regards the intellect. Obviously, the judgment is determined above all by truth, by the object. I must judge the thing as it is; that is the rule for the exercise of this high faculty.²⁸

The virtue of obedience encourages in oneself many qualities, much spontaneity and interior freedom. If one acts in a spirit of obedience, solely with a view of pleasing God and not of promoting his own advantage or advancement, then one slowly eradicates pride from his actions. The truly obedient Religious can never be a proud Religious. To obey is an indication of intelligence and maturity, for repugnance to authority is ultimately rooted in feelings of inferiority. Willingness to obey enriches life, it expands the personality and heightens the joy of living.

Conclusion

For any Religious, God is the center and the circumference of his life. A candidate to religious life considers that the best gift he can make to God in religion is that of his human personality. One gladly gives up

any material possessions, bodily pleasure, or comfort. As for his personality, he does not want to destroy it but to consecrate it to God by putting it wholly at his service. Modern youth wants to serve God after the fashion of a free, intelligent being who deliberately and of his own accord, hastens to carry out lovingly what he knows God wills and desires. Hence, he is convinced he must keep and develop that personality, for this is a condition of the very human quality of his obedience.²⁹ During the formative years, characterized in the main by high ideals and holy effort, care is given in training the human personality by making the most of its resources while trying to have the candidate put on a facet of Christ's personality.

²⁷ Stephane Piat, O.F.M., "The Vow of Poverty," *Religious Sisters* (London: Blackfriars, 1952), pp. 25-57. ²⁸ *Ibid.*, p. 26.

²⁹ Bruno M. Hagspiel, S.V.D., "What is the Vow of Chastity?" *Sponsa Regis*, XX (March 15, 1949), 146.

³⁰ Bruno M. Hagspiel, S.V.D., "Interior Temptations Against Chastity," *Sponsa Regis*, XX (May 15, 1949), 193.

³¹ René Biot, *Guide médical des vocations sacerdotales et religieuses* (Paris: Editions Spes, 1947), p. 227.

³² Massabki, *Op. cit.*, p. 49.

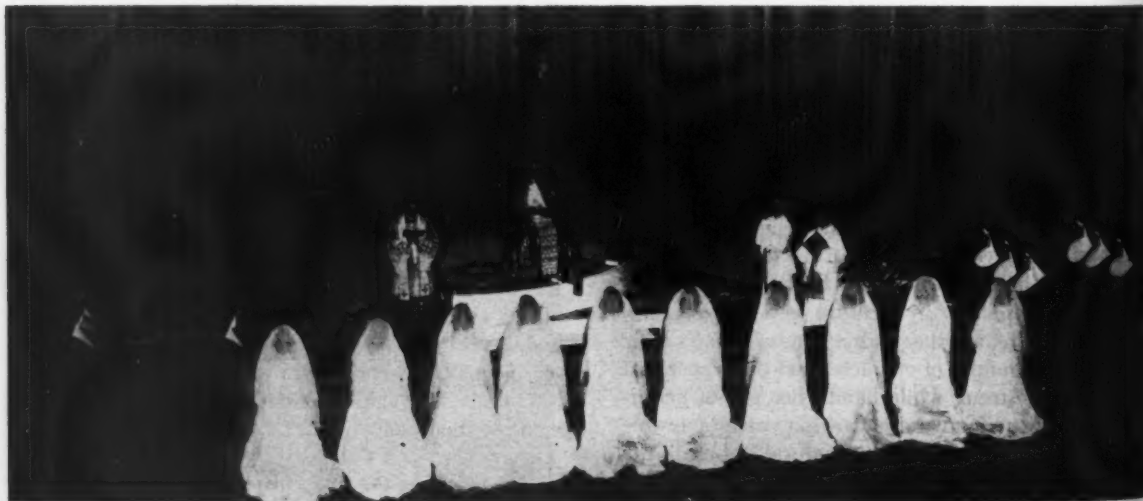
³³ "Purity of Heart," *Sponsa Regis*, XVI (December 15, 1944), 82-83.

³⁴ Nicholas, *Op. cit.*, p. 15.

³⁵ M. J. Nicholas, O.P., "The Vow of Obedience," *Religious Sisters* (London: Blackfriars, 1952), p. 64. ³⁶ *Ibid.*, p. 79.

³⁷ Reginald-Omez, O.P., "Adaptations of Religious Obedience," *Religious Sisters* (London: Blackfriars, 1952), p. 294.

Nuns in the theater? No, this is not the real thing! This a group of high school boys and girls depicting the ceremony of religious Reception during a Centenary Program of the Sisters of St. Joseph in Buffalo, New York. Boys and girls from high schools, elementary schools, and hospitals under the direction of the Sisters of St. Joseph, participated in a 90-minute extravaganza tracing the history, works, and prayers of the community over a hundred years.



By REV. GERALD T. KENNEDY, O.M.I., S.T.D.
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SACRED SCRIPTURE for Teachers

WITH EVERY CENTURY THAT STROLLS across the world stage there is an incalculable augment of knowledge, information, and trivia ranging in varying crescendos from the unearthing of late Etruscan pottery to the discovery of atomic concoctions guaranteed to reduce the globe to a state more awesome than the primeval chaos. Patently, every one with an alert mind must be satisfied with a modest but wise ignorance. Opportunity, direction, and mental energy in the face of the expansive and expanding field of knowledge force one to be highly selective in spending his widow's mite to bring forth from the storehouse of truth "things new and old."¹

The solution of the age old problem of the selection of materials to be taught has long been the occupation and preoccupation of formulators of curricula. A cursory search of the literature will reveal the superabundance of technical works, brochures, and periodical articles manifesting a diversity of approaches and a multiplicity of solutions.

It is not the purpose of this article to add to curricular literature, but rather to inaugurate discussion in a field that has received little attention yet has caused Catholic educators concern through the years. In general it may be said with a measure of exactitude that our Catholic school products need not take a back seat when compared to their public school counterparts in the areas of the profane sciences. At times they might well be invited to "go up higher."² Local, state, and national contests will support that contention. In the matter of religion, we dare say that they lap the field. But despite the fact that there is a general efficiency in profane knowledge and in the general truths of religion, there is an acknowledged deficiency in matters biblical. Too frequently biblical characters, places, and historical incidents are as foreign to their minds as pages from the Upanishads. The unfortunate fact is that a little time, effort and interest could alter the situation.

Since THE CATHOLIC EDUCATOR is a professional periodical widely read by those to whom the formal education of our children is largely committed, we humbly submit the following biblical notions to those readers who have had no special training in Sacred Scripture. It is hoped that the sentiments so well expressed by St. Jerome, the patron of Sacred Scripture, will prompt them to consider that "to be ignorant of the Scriptures is to be ignorant of Christ"³ and also that "if

there is one thing which can keep a man wise during life and teach him equanimity amidst the afflictions and perplexities of this world . . . it is above all the knowledge and devout consideration of the Scriptures."⁴ It is likewise the author's fond hope that the knowledge gained from the private reading, study, and meditation of Holy Writ might become a "good measure, pressed down, shaken together, running over"⁵ and make its presence felt in the classroom and thus eradicate a deficiency in our educational programs.

The Word, Bible

The first idea to be considered in connection with any treatment of Sacred Scripture might well be the term "bible." Strangely enough the term "bible" as we know it and have come to understand it, is not found within the text of the Bible itself. Undoubtedly the name finds its place on the title page of the Scriptures, but the term is non-biblical. The term arose after the so-called "biblical period" and linguistically speaking, it is of recent vintage. The word came into being by a set of strange but interesting circumstances. It can trace its roots to the coastal Canaanite or Phoenician town of Biblos at the time of the ascendancy of the Grecian Empire.⁶ The ancient town which saw four cultures rise and fall within its walls enjoys its greatest claim to fame in the fact that it is commonly given credit for the discovery of the process of bookmaking. The early Greeks not only borrowed the Phoenician alphabet and established a basis for the development of the Western families of languages, but also appropriated and developed bookcraft. The Greeks called a written account fashioned in such a manner a "biblos." In later years the diminutive of biblos or biblion signified a smaller book or papyrus. In the period of later Latin the neuter plural of biblion or biblia was employed as a feminine noun of the first declension and represented the entire collection of sacred writings. The English word bible is simply the anglicization of the old Latin.

Scriptural Names for Holy Writ

Within the text of the Holy Bible the sacred authors and the persons whom they quote refer to the sacred books in a variety of ways. Our Blessed Lord referred to a text of the Old Testament as "scripture," in His famous parable of the vine dressers: "and have you not read in this *scripture*: 'the stone which the builders



Group of Girls of St. Joseph's Ursuline Academy, Malone, New York, members of the Catholic Students' Crusade Unit, who attended the first regional Conference of the Confraternity of Christian Doctrine ever held in the Diocese of Ogdensburg, last year at Lake Placid, New York. The three girls seated and wearing white blouses teach catechism to public school children every week; the first and last girl standing directly behind them do also.

rejected, has become the corner stone?"⁷ St. Paul called the Old Testament the "*Holy Scriptures*."⁸ In the pastoral letter to his protégé, Timothy, he remarked: "From thy infancy thou hast known the *Sacred Writings*, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. All *Scripture* is inspired of God and useful for teaching, for reproof, correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work."⁹ St. Paul also called the sacred writings in existence prior to the coming of Christ the *Old Testament*: "For to this day, when the *Old Testament* is read to them, the selfsame veil remains, not being lifted to disclose the Christ in whom it is made void."¹⁰ The prophet Daniel named the Scriptures of his era the *Books*.¹¹ The author of the First Book of Machabees alluded to them as the *Holy Books*.¹² Finally in the concluding paragraph of his second epistle St. Peter called his readers' attention to the Pauline Epistles which he placed in the same category as the remainder of Holy Writ: "Paul also, according to the wisdom given him, has written to you, as indeed he did in all his epistles, speaking in them of these things. In these epistles there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction."¹³ It would appear that the most common designation which the Bible selects for itself is either *Scripture* or the *Scriptures*.

The Bible and Its Parts

While the Bible can be considered a book, it might more properly be termed a collection or a library. The seventy-three writings which comprise both Old and

New Testaments can be regarded as individual entities integrated to form a coordinated whole. They are not simply a spiritual book list designated to inspire the reader, but rather a series of messages designed by God to manifest His will to His creatures. According to the dispensation of grace the Bible is divided into two main parts, the Old Testament and the New Testament. The former represents the history of the relationship between Almighty God and men prior to the coming of Christ. The latter represents the new covenant between God and men brought into being by the life, sufferings, and expiatory death of Our Lord and Savior, Jesus Christ. The former depicts with long strokes of the divine brush a painting of the activity from Creation to Christ. The latter in finer strokes paints the details of the greatest life ever lived and establishes the foundations for creature participation in the life of God. In a sense the former is an opening act and the latter is the play itself whose denouement is the scene on Calvary's hill.

The books of the ancient Hebrew Bible were customarily divided into three main parts in the following manner:

I. THE LAW (or Torah)

1. Genesis.
2. Exodus.
3. Leviticus.
4. Numbers.
5. Deuteronomy.

II. THE PROPHETS (or Nebiim)

The *Former Prophets*:

6. Josue. 7. Judges. 8-9. Samuel (1-2). 10-11. Kings (1-2).

The *Latter Prophets*:

12. Isaias. 13. Jeremias. 14. Ezechiel. 15-26. The Twelve (Minor Prophets).

III. THE WRITINGS (or Kethubim)

- | | |
|----------------------------|-------------------|
| 27. Psalms. | 34. Judith. |
| 28. Proverbs. | 35. Tobias. |
| 29. Job. | 36. Esther. |
| 30. Canticle of Canticles. | 37. Daniel. |
| 31. Ruth. | 38. Esdras. |
| 32. Lamentations. | 39. Nehemias. |
| 33. Ecclesiastes. | 40. Chronicles 1. |
| | 41. Chronicles 2. |

With the addition of the Books of Wisdom, Ecclesiasticus, Baruch, and the two Machabees to the last classification we have the same number of books as the Greek and Latin bibles. This tripartite division of writings was recognized by Our Divine Lord as is evidenced by the following: "All things must be fulfilled that are written in the *Law of Moses*, and the *Prophets*, and the *Psalms* concerning me."¹⁴

Arrangement of Books in the Catholic Bible

The arrangement of books in the Catholic Bible follows a slightly different order than that of the Hebrew. The categories are fourfold in the Old Testament and describe the contents more precisely than the listing in the Hebrew.

I. THE HISTORICAL BOOKS:

- | | |
|--------------------------|--------------------------------------|
| 1. Genesis. | 12. 4 Kings or 2 Kings. |
| 2. Exodus. | 13. 1 Paralipomenon or 1 Chronicles. |
| 3. Leviticus. | 14. 2 Paralipomenon or 2 Chronicles. |
| 4. Numbers. | 15. 1 Esdras. |
| 5. Deuteronomy. | 16. 2 Esdras or Nehemias. |
| 6. Josue. | 17. Tobias. |
| 7. Judges. | 18. Judith. |
| 8. Ruth. | 19. Esther. |
| 9. 1 Kings or 1 Samuel. | |
| 10. 2 Kings or 2 Samuel. | |
| 11. 3 Kings or 1 Kings. | |

II. THE DIDACTIC BOOKS:

- | | |
|-------------------|----------------------------|
| 20. Job. | 24. Canticle of Canticles. |
| 21. Psalms. | 25. Wisdom. |
| 22. Proverbs. | 26. Ecclesiasticus. |
| 23. Ecclesiastes. | |

III. THE PROPHETICAL BOOKS:

The Major Prophets:

- | | |
|-------------------|---------------|
| 27. Isaías. | 30. Baruch. |
| 28. Jeremias. | 31. Ezechiel. |
| 29. Lamentations. | 32. Daniel. |

The Minor Prophets:

- | | |
|--------------|----------------|
| 33. Osee. | 39. Nahum. |
| 34. Joel. | 40. Habacuc. |
| 35. Amos. | 41. Sophonias. |
| 36. Abdias. | 42. Aggeus. |
| 37. Jonas. | 43. Zacharias. |
| 38. Micheas. | 44. Malachias. |

IV. THE LAST HISTORICAL BOOKS:

- | | |
|------------------|------------------|
| 45. 1 Machabees. | 46. 2 Machabees. |
|------------------|------------------|

It should be noted that the Catholic Bible contains all the original books which were written in Hebrew as well as the inspired books which were composed in Greek. It accepts the First Book of Machabees whose original has been lost but whose Greek translation remains. It accepts the Second Book of Machabees which was composed in Greek. It accepts as the Word of God the Book of Wisdom and the Book of Ecclesiasticus, both of which are also from the pen of a Jewish author. It preserves as authentic the Books of Judith and Tobias and places them with the historical books. It retains Baruch among the works of the Major Prophets and regards Esther and Daniel as canonical. Seven books: First and Second Machabees, Wisdom and Ecclesiasticus, Tobias and Judith, Baruch and parts of Daniel and Esther are rejected as apocryphal or spurious by the majority of Protestants. If indeed they appear within the covers of Protestant Bibles they are to be found in a section termed "apocrypha."

Since the sixteenth century Catholic theologians have employed the terms "protocanonical" and "deuterocanonical" in their discussions with non-Catholic writers who rejected various parts of the Bible. Let it be said at the outset that the Church has accepted as canonical and genuine, works of Sacred Writ not only in the protocanonical but in the deuterocanonical books as well. It is unfortunate that more expressive

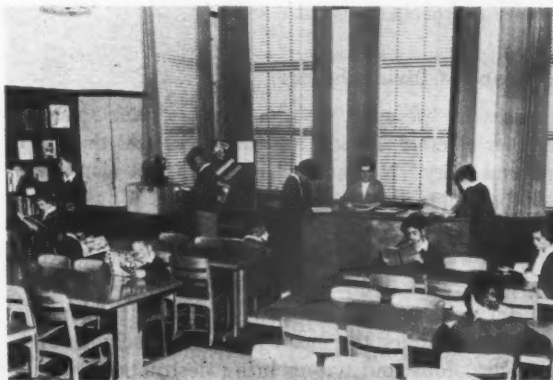
terms than "protocanonical" and "deuterocanonical" have not been coined. They are not so precise as one might desire them to be and are apt to lead the uninformed to believe that the Church successively possessed two distinct and independent authorized lists of sacred books. Protocanonical implies no greater degree of genuineness than deuterocanonical. Both protocanonical and deuterocanonical books have been defined as authentic by the Council of Trent in its fourth session in the year 1546. The Council merely reiterated the teaching of the Council of Florence in 1442 which defended the authenticity of the Septuagint or Greek Bible. The protocanonical books of the Old Testament were received by the Eastern and Western Church without hesitation or doubt. The seven deuterocanonical books did not receive the same universal acceptance. Certain Fathers of the Church hesitated to accept them because of their brevity, their infrequent use, or because their authors were unknown. Hesitation in accepting a book often manifested doubt in a Father's mind and promoted doubts on the part of his readers. By the end of the Patristic Era the doubts of Eastern and Western Fathers ceased. At no time, however, was it necessary for the Church to define the Canon, or list of official books, because the doubts and denials were not sufficiently strong. When the acceptance and rejection of Holy Writ according to one's personal whim or theological mood became a pressing problem at the time of the Protestant Revolution, the Church used the fullness of Her authority and defined as a matter of faith the list of books which appears in the Catholic Bible.

The Books of the New Testament

The New Testament presented fewer problems in the matter of the canonical status of its books. Although various heretics at one time or another for a multiplicity of alleged theological reasons rejected in-

(Continued on page 191)

Members of the Mothers' Club take care of the charging desk during library periods every afternoon at St. Cecilia's School, San Francisco. School is conducted by the Sisters of the Holy Names.



THE PROBLEM OF SUFFERING

in Shakespeare's *Othello*

T. H. HUXLEY ONCE SAID that if a man wants to become a scientist he must sit down before the facts like a child. Similarly, Christianity would tell us that if one wishes to become a true man, he must sit down before the ultimate facts of life like a child. Suffering as a reality of our life on this earth and the central feature of its tragedy forces a detailed consideration of its mystery upon us. Shakespeare, with his strange and marvelous power of divining the human heart and the sorrows that others suffer, presents nowhere better than in *Othello*, his domestic tragedy, the wrestling with a problem that has exercised the minds of men probably from the time they first began to think rationally, becoming a more pressing problem as thought has become more philosophical and, today, more psychological.

Why Do Men Suffer?

Why do men suffer? If we pass from the physical to all the mental and moral evils in the world, we are overwhelmed by the mass and magnitude of agonies that are the lot of mankind. In the face of this universal problem, some twentieth century cynics might say, "If God exists, He is either powerless or callous." The over-curious ask, "Could not an all-powerful God accomplish the good without permitting the suffering?" which is as pertinent as the little girl's query, "Why doesn't God kill the devil?"

Did the ancient philosophers have the answer? How did they reconcile suffering to man's life or view of the world? A brief examination of Greek thought¹ shows various approaches toward a solution.

No Doubt of Divine Justice

Aeschylus permits no doubt of divine justice. Heracles asserts: "I endure great labors and thus win immortal glory." Homer declares: "Mortals blame the Gods but their ills come from their own follies." Euripides refers all calamities to Fate, that impersonal, amoral power before whom even the gods were powerless; hence, the Hippolytus passage reveals: "Why should it come upon me, who am in no way to blame?" Sophocles occupies the mean between Aeschylus and Euripides: folly and wrong bring destruction on the

sinner or his descendants. Yet, it is best so; violent and passionate natures cannot fare otherwise. In Plato's *Laws* we have the principle of dualism that kept St. Augustine a Manichaean for nine years. "Virtue," says Plato, "is without a master. Of her each one shall have as he honors or dishonors her. The blame is with the chooser. God is blameless."

Christian View

The Christian doctrine of Divine Providence is set forth in the Old and New Testament and in the writings of St. Paul. Here Abraham and Job are blessed for their trials of faith and obedience. Joseph forgives his brothers and tells them that God permitted their misfortunes to save them. How often the Psalms refer to the fact that while the wicked may flourish for a time, yet in the end they shall be overthrown.

In the New Testament, far from explaining suffering away, Jesus actually promises his disciples suffering and persecution: "He that shall lose his life for My sake shall find it." For believers, Christ's life remains the key to the problem. He lived amidst suffering a life of unbroken communication with His Father, and faced all the problems of life from that position. By His life He proves there is no truth, no power, that can withstand Love. He denied the crown of life is pleasure; yet He did not say suffering is good. From defeat, He snatched victory and we are willing somehow to accept the advice of a God who suffers Himself. His words alone are immune from criticism and need no defense: "Ye shall weep and lament but your joy no man taketh from you . . . In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

St. Paul re-echoes this: "But we glory in tribulations also, for tribulation worketh patience; and patience trial; and trial hope; and hope confoundeth not . . ." St. Thomas Aquinas in a later century says: "The greatest of all pleasure is contemplation of truth and therefore in the midst of tribulations (wise men) rejoice in the contemplation of divine things and of future happiness . . ."² Again, "The pleasure of contemplation which is in the higher part of the soul thus overflows so as to mitigate even the pain which is in the senses."³

Shakespeare Holds Mirror

Thus the problem lives on until the time of Shakespeare. Will he give us the perfect answer to the riddle? It was not the purpose of Shakespeare to try to justify the ways of God to man. For what man, though he be a genius, can say what value the vast amount of self-waste and self-torture may have, viewed in the light of eternity? Besides, as Bradley says, "Tragedy would not be so if it were not a painful mystery"⁴ Shakespeare holds up the mirror of life for all to see. We behold our image and that of our fellowman in the glass—darkly, perhaps—nevertheless, from its perusal, we attain that compassion that flows forth unhindered by any preconceived theory as to the cause of suffering. Thus we come away having lived more fully, more richly for a time that life that belongs to man on this earth.

Solutions of Shakespeare's Characters

How then do the characters in *Othello* meet the challenge of suffering? We shall see that the spiritual heights reached by Shakespeare's characters are wonderfully appropriate and manipulated to the personality of each, forming a kind of pattern ascending to Desdemona where we have that spiritual response which we admire and expect only in the saints.

(a) Beginning with Roderigo, we have a weak character, suffering the pangs of a first love rejected. Unable to resolve his own problems, he feels the need of leaning upon Iago who puts his gullibility to good use:

ROD.: What will I do, think'st thou?

IAGO: Why, go to bed and sleep.

ROD.: I will incontinently drown myself.

IAGO: If thou dost, I shall never love thee after. Why, thou silly gentleman!

First steps up the ladder to newspaper work! Student Council president, Dennis Nelson, and his assistant David Stelzig, lent a helping hand when students contributed manpower for the painting of student publication and meeting rooms in the Vocational Building of Cathedral High School, St. Cloud, Minnesota. Meanwhile, art classes added murals to corridor and classroom walls, depicting student life, aquamarine studies, and business endeavors of students.



The journalism class of Pope Pius XII Diocesan High School, Passaic, N. J., compares the Eagle Light, a monthly publication, with papers produced by other schools. Denis Kochan, with the help of the moderator, Sister Jean Catherine, O.P., emphasizes headline copy.

ROD.: Is it silliness to live when to live is torment . . . ?

IAGO: Make all the money thou canst . . .

ROD.: Wilt thou be fast to my hopes if I depend on the issue?

IAGO: Thou art sure of me . . . no more of drowning, do you hear?

ROD.: I am chang'd. I'll go sell all my land.

(b) Emilia, not so intelligent as her husband, suffers a kind of rude contempt from him. We see her desire to eliminate suffering through courting favor by service:

EM.: I am glad I have found this napkin. I'll have the work ta'en out and give't Iago. What he will do with it heaven knows, not I; I nothing but to please his fantasy.

Cassio

(c) Cassio, sensitive and guileless, not a weak character but an unfortunate one, would have sunk his sorrows in the pessimism of remorse for lost reputation had not the cunning Iago suggested the mediation of Desdemona:

OTHELLO: How comes it Michael, you are thus forgot?

CASSIO: I pray you pardon me. I cannot speak.

CASSIO: . . . One unperfectness shows me another, to make me frankly despise myself. I will ask him for my place again: He will tell me I am a drunkard!

IAGO: Come, you are too severe a moralizer . . . Importune her help to put you in your place again.

CASSIO: You advise me well. I am desperate of my fortunes if they check me here.

(d) In the villain, Iago, his pride hurt from wounded self-esteem, we have the attempt to overleap suffering by sheer cold intellectual strength:



IAGO: The power and corrigible authority lies in our wills. We have reason to cool our raging motions, our carnal stings, our unbitted lusts . . .

This is the answer of the Stoics who would not permit suffering to interfere with their tranquility.

Othello

(e) In Othello, so great-hearted, direct, we see a man suffering for justice' sake in that his honor has been outraged. Desdemona, whom he had enshrined as an ideal of purity is, he thinks, false. He will not accept suffering. He believes evil is not to be borne but to be fought; and, this resolution determines him as the chief tragic figure of the play. The task of restoring justice is so herculean a one that it cannot help bringing ruin upon the one who attempts it. Nevertheless, for the great characters in life such a course of action is the only one compatible with the greatness of their souls, it seems. Thus, Othello will not live with deceit and treachery even if this means as it did for his passionate nature he must kill the very thing he loves most. It did not have to mean this, but we suffer with him from the moment of this resolution all the self-torture of, as Lamb says, ". . . the agonies of his love springing from the depths of his hate."⁵ Who is not stirred in beholding the tumult of his passions heaved from the very bottom of his soul:

OTHELLO: I had rather be a toad and live upon the vapour of a dungeon than keep a corner in the thing I love for others' uses.

. . . Look here, Iago. All my fond love thus do I blow to heaven.

'Tis gone. Yield up, O Love, thy crown and hearted throne to Tyrannous hate!

. . . Ay, let her rot, and perish, and be damn'd tonight; for she shall not live. No, my heart is turn'd to stone.

. . . Get me some poison, Iago, this night. I'll not expostulate with her, lest her body and beauty unprovide my mind again.

IAGO: Do it not with poison. Strangle her in her bed, even the bed she hath contaminated.

OTHELLO: Good, good! The justice of it pleases. Very good.

Desdemona's Stature

(f) We reach in Desdemona a high peak of spiritual reaction to suffering. She approaches the stature of the saints in her acceptance of injuries. No wonder Cassio calls her the "divine Desdemona!" For this reason some critics argue that her place is superior to Othello's in the tragedy. "There is such a thing as suffering love for the sake of one loved," says Gerald Vann, O.P.⁶ "And

the power that comes from sacrifice is truly a healing one." Love is not love which alters when it alteration finds. When Desdemona suffers from Othello's mistrust of her virtue, her reply is the fruit of a love that can cling in the dark and is determined to be faithful even to the end:

DESDEMONA: And ever will (though he do shake me off to beggarly divorcement) love him dearly, comfort forswear me.

Unkindness may do much; and his unkindness may defeat my life, but never taint my love.

Surely this is, as Vann says, "the suffering of the lamb slain; the wine poured out."⁷ It is the same love mentioned in the Psalms: "Love is strong as death and many waters shall not quench it." Desdemona's solution to suffering, namely, self-sacrifice, enshrines the deepest desires of the human heart. This alone explains her willingness to forgive Othello on her deathbed. This alone explains the deeper realities of love that she has reached:

EMILIA: Oh, who hath done this deed?

DESDEMONA: Nobody—I myself. Farewell. Commend me to my kind lord. O, farewell, O, farewell.

The play is over but we continue to feel the healing power of Desdemona. Always in the end it is love that heals.

Conclusion

We cannot claim with any certainty that Shakespeare was conscious of the theological implications in his depiction of suffering in *Othello*, or of the pattern of suffering indicated in this article, progressing as it does from pessimism to stoicism to Christian optimism. We do know from our own experiences in life that this knowledge of human nature belonged to the great English dramatist. He reveals his deep knowledge of the human heart and his great dramatic powers in *Othello* when he manipulates tragic situations to issue forth character and influence plot. We may surely say in regard to his human creations what Sertillanges affirmed in his book, *Recollection*: "Every man resembles his sorrow."

¹ Stella Lange, *Ethics and Ethical Religion in Greek Literature and the Old Testament* (Unpublished Ph.D. dissertation, Univ. Chicago, Library, 1935).

² St. Thomas Aquinas, *Summa Theologica* (New York: Benziger Brothers, 1947), I, 753.

³ *Ibid.*, I, 758.

⁴ A. C. Bradley, "Othello," *Shakespearean Tragedy* (London: Macmillan & Co., 1904), p. 12.

⁵ D. Nichol Smith, *Shakespearean Criticism* (London: O. U. P., 1916), 215.

⁶ Gerald Vann, O.P., *Two Trees* (London: Collins, 1948), p. 7.

⁷ *Ibid.*, p. 8.

By SISTER M. SARAH, O.S.F.

Rosary Hill College, Buffalo 21, New York

The Liturgy in the Business Curriculum

CATHOLIC BUSINESS TEACHERS are unique members of the Mystical Body of Christ. They have a wealth of material upon which to build a strong spiritual and liturgical edifice. Theirs is the position for imparting and communicating a great love for the Church through a carefully planned course of integration.

The "communication of the spirit of Christ is the channel through which all the gifts, powers, and extraordinary graces found superabundantly in the Head as in their source flow into all the members of the Church, and are perfected daily in them according to the place they hold in the Mystical Body of Jesus Christ." These words of our Holy Father in the encyclical on the Mystical Body speak to all teachers, but to Catholic teachers of business subjects in particular, who are imbued with an enthusiastic desire to keynote or pivot their teaching on the liturgical apostolate.

Liturgy, a Source

Liturgy does not mean an embellishment of Christian life, but its center, nor an outcropping of Catholic action, but its source. "Liturgy," according to the original Greek, means "public work," therefore, liturgy, or more precisely, the liturgical movement, is the caption given to that activity or public work being carried on throughout the whole Church for the purpose of uniting all Christians into a vitally closer union with the Mystical Body of Christ. It is, according to Saint Pius X the "active participation of the laity in the Sacred

Mysteries and in the public solemn prayer of the Church," since it is "the primary and indispensable source of the true Christian spirit."

This does not mean that business courses should be turned into sounding boards for religion, nor quasi-arguments for expounding obscure teachings in theology. It does mean, however, that Christ must be integrated in the complete program of educational, social, and economic life of each individual since we are working together in Christ, co-operating organically in the one Body which is the Mystical Body of Christ.

Whether we are preparing students for stenographic or clerical positions, or laying the foundation for future C.P.A.'s or economic experts, only a secularistic product will be the result unless we create a desire within our students to be active members in their communities. This means holy communities—ones that are lived according to Christ's plan.

Desire to Participate

Our most enthusiastic efforts must be put forth on the first aspect of the liturgical movement. That is, we must inculcate in our students the desire to *participate* in rather than *attend* Mass. It is the Mass together with the sacraments that should permeate and leaven their whole lives. It is the ingredient, or rather, that all-embracing, guiding, impelling force of all Christian life.

The need is recognized, but a program for the integration of the God-life must be carried on, first of all, in the schools. This program is particularly suited to the various business courses offered since the larger number of students who pursue these courses will terminate their education upon graduation. Therefore, we can look to these students to carry out the program into the various offices in which they will be working sooner and more readily than those students who must continue their education, or who have not yet decided upon the type of work for which they are best fitted.

The Practical Channels

This program, then, can follow the many types of Catholic Action, which is the second aspect of the liturgical movement. Economics, economic geography, business law, business organization and management, and the other social business courses of the curricu-

Sophomores of St. Mary's Academy, Austin, Texas, stage a Western hoe-down for the benefit of the home and foreign missions. Wall decorations were made by the Sophomores themselves.





Having Halloween fun! The seventh graders of the Convent School, Syracuse, New York, enjoyed "letting their light shine before men" in the making of their Halloween posters. Here Sandra Kruman is admiring the work of Judy Toscano (left) and Jean Giacobbi, while Elizabeth O'Connor, Jacqueline McCormack, and Diana Crowley continue with their paintings.

lum are the practical channels for integrating this material. They offer the opportunity of injecting means of "growing up in Christ" at an early age. Where circumstances permit, a sentence, or perhaps merely a word, integrated in the lesson will suffice to open wide vistas of the sacramental life to which we are tending. It is the teaching of using our bodies and souls, our work, and material goods for the glory of God and the salvation of souls, all of this through what may be called the "sacramentalization" of our lives.

Probably some teachers will object to "moralizing" in strictly secular subjects. That is not the object of this method of integrating the liturgy in our teaching. Any integration, whether it be of religion or any other source of correlation, to be effective, must follow a pattern of thought throughout the various courses lest an insipid appeal to the emotions be the final result, whereas we are aiming for a truly virile, unifying, and vivifying source for Catholic action.

Includes Several Aspects

This pattern should include the several aspects of Christian life, but primarily the one that has been mentioned—the inculcating of a deep appreciation of the Mass and the desire to actually participate, both internally and externally, according to the regulations of the Church. Other aspects would include the inculcation of an intense desire on the part of the students to "sacramentalize" their lives through the frequent and worthy reception of the sacraments; the focalizing of the minds of the students on the liturgical seasons of the year and the various feastdays within each season; vitalizing the students with the enthusiastic desire to make of their homes a "little Nazareth," to look upon the parish as their spiritual home surrounded by the loving attention of the apostolic unit of the diocese and the whole as an integral part of the

Mystical Body of Christ; to create a loving bond in the minds of the students to look upon and recognize the headship of their fathers in their own homes, the employer as the head of his business under which the student will be the subject in the course of his work, the priest as the spiritual father and head of his flock, the bishop as the head of his diocese, the Holy Father, the Vicar of Christ on earth and the visible head of the Mystical Body of Christ, and last of all, upon the Fatherhood and Headship of God the Father, who watches incessantly over His children in all their various walks of life and who is deeply and lovingly interested in everything that concerns them; to train the students so that they may promote the observance of Sunday through personal example, as really and truly the Lord's Day; and finally, to make the students aware of and assist them in their training to take part in the general apostolic work of the Church according to their vocations in Catholic action. This is one of the most important parts or features of the program and one that will further the special work of the liturgical apostolate.

Full Sacramental Life

The program, then, according to a pamphlet entitled *The Liturgical Movement* and issued by the Liturgical Conference, "is one name for all those interconnected and interdependent works being carried on in the Church today whose aim is to restore to the faithful their rightful heritage of a fully sacramental Catholic life, centered in active, common participation in the Sacred Mysteries and in the public solemn prayer of the Church. It is the universal program of the Church, re-stated by the Popes; for all the faithful as members of one Body; a program based solidly on the facts of the Faith, with the practical efficacy of the Holy Spirit Himself who guides and inspires the Faith and worship of the Church."

The launching and carrying out of this movement in the business curriculum is the furthering of the knowledge, love, and desire for living the liturgy. To make it effective, the program must be cultivated in an intense atmosphere of burning love for the Mystical Body of Christ. This is the membership role that the business teacher takes in the Church. It is the part played by the instructor when he sees that the liturgy is given a prominent integration in the business curriculum.

On Our Front Cover:

Having done their share in producing the batter, home economics students at St. Francis Academy, Pittsburgh, Pa., pray for good results. . . . At Catholic Central H.S., Grand Rapids, library club members adjust plastic book jackets and mend worn copies. . . . School elections in the modern manner at Christian Brothers H.S., Memphis, Tenn. Two borrowed voting machines simplify tabulation and teach a lesson in applied government. Senior Joseph O'Callaghan shows operation of machine to next youthful voter.

By **SISTER MAURA, R.S.M.**

St. Ann School, 818 Chestnut St., Freeland, Pa.

NEW TESTAMENT in the Upper Grades

VERY OFTEN in using some of the material in the religion courses for grades seven and eight, I have thought how much more simply and beautifully it is told in the New Testament. So I had each student obtain a copy of the Confraternity Edition of the New Testament. Class lessons were taught directly from it in correlation with the Baltimore catechism and the syllabus for each grade. This plan has been in my regular parochial school classes and also in my public school catechetical classes. In each group the students love this way of having religious truth presented. It clarifies and personalizes what has been a formalized memorization of dry facts. It puts the personal loveliness of Christ into the religion lesson. It creates a feeling that back of all this work of duty there is Someone who sees, and knows, and cares about the motive of their efforts.

Students for Two Years

As I usually teach a combined seventh grade and eighth grade I have the same students for two consecutive years. It has been my experience that the interest is keener in the second year of this type of learning than it was in the first year. One question that never fails to be asked on registration day is, "Sister, are we going to study out of the Bible this year?" Along with their other personal supplies such as new pens and notebooks they have a copy of the New Testament or want to obtain one immediately.

Delight in Reading Orally

The students are delighted to read orally from the Bible, especially the boys. When I admonish the various readers that they must read "with attention and devotion" because it is the Word of God there is a profound concentration to do just that. I must admit, I do not always receive this precise effort for other types of reading. The group response is excellent. They show open displeasure with any interruption, such as a messenger coming into the room or a dropped book. It has been a pleasant surprise to find some of the rapid workers silently rereading some of the parts they liked after they have finished their assigned lessons. One group of eighth grade boys, on their own initiative, prepared a form to keep about the persons studied. There were columns for the person, the incident, the Gospel containing it with the chapters and verses. When I asked who told them to do it they said "Nobody. We don't want to forget it." It was a proof of their interest.

Families Drawn Into Participation

As often happens in other school activities the families were drawn into participation in this through the discussion of the students. Requests were brought in as to where a Bible could be bought for some relative or friend who wanted one for private use. Of course these can easily be procured in any Catholic book store, but in many cases these people do not know the name of a Catholic publisher or dealer. They may also have no inclination to visit one.

At times I have changed my planned lessons in religion. After attending to morning prayers and filling in attendance slips and the like, I find my class sitting with Bibles open, an expectant smile, and a ready-to-go-spirit. It would be a disappointment to them to use another type of lesson. Their interest never lags. The class is always ready for a lesson using the Bible. They say, "Sister, don't tell us the page. Just tell us the Gospel, chapter, and verse. We like to find it ourselves." How satisfied they are when they find scripture authority for some doctrine of their faith.

Like Brevity

Our very first lesson is the Second Epilogue of St. John (2:21-25). It tells us there are many things that Jesus did which are not written. Being modern Americans these adolescents like this aspect of brevity. I watch the reaction and I believe it increases their respect for the Scripture and its inspired writers. However, this is the point where the reason and logic for the Church's use of Tradition is presented. We discuss why, and the students assent to this as a necessity for a complete knowledge of revealed truth. Later when we meet this as a formal catechism lesson it is easily committed to the memory, for it has already been committed to the understanding.

An Informed Faith

Now, in all this teaching there is no ambition to produce biblical scholars. The objective is to build an informed faith and an intelligent love of God as a result of their knowledge of His written word.

We read the story of the Nativity in sequence from the evangelists. The first, as in the Bible, is St. Matthew (1:18-25) and (2:1-23). In this account there are no shepherds, but there are the Wise Men and the horror of the slaughter of the Holy Innocents. When they look into St. Mark they become puzzled at the omission of the Nativity story. It dwells on the divine



Choosing a CATHOLIC COLLEGE Series

Rosary College

Rosary College for Women, resident and day, is conducted by the Sisters of the Congregation of the Most Holy Rosary of the Third Order of St. Dominic. Founded originally in the State of Wisconsin as Sinsinawa Academy, it became St. Clara College in 1901 by act of the Legislature of Wisconsin. In 1918 the institution was incorporated by the State of Illinois as Rosary College.

LOCATION

Rosary College, 7900 West Division Street, River Forest, Illinois, is situated on a thirty-acre campus some ten miles from the business district of Chicago. Communications regarding admission should be directed to *The Dean*.

ACCREDITATION AND AFFILIATION

Rosary College holds membership in the following: North Central Association of Colleges and Secondary Schools; American Council on Education; Association of American Colleges; National Catholic Educational Association; National Educational Association; Federation of Illinois Colleges; American Association of University Women; American Library Association; National Association of Schools of Music; National Commission on Accrediting. The degree is honored by the State Department of Education.

COLLEGE OBJECTIVES

Rosary College specifically aims

1) To provide those studies which pertain to the complete development of the human person. These studies include not only the subjects which are generally considered as the hu-

manities, but also the sciences as being essential to a complete education. 2) To deepen a realization of truth, goodness, and beauty through the study of philosophy and of literature, and through training in aesthetic appreciation of what is best in the fine arts. 3) To maintain fitness of body as well as integrity of mind and soul. 4) To integrate the student's knowledge through her study of theology.

FACULTY

Sisters of the Congregation of the Most Holy Rosary of the Third Order of St. Dominic; priests of the Order of Preachers; lay men and women.

LIBRARY

75,000 volumes; 10,000 pamphlets; 455 current periodicals.

DEGREES

The College confers on those who have met its academic and other requirements the degrees of *Bachelor of Arts*, *Bachelor of Music Education*, *Master of Arts in Library Science*. The College also confers—at Pius XII Institute, Florence, Italy—the degrees of *Master of Arts*, *Master of Fine Arts*, *Master of Music*.

CURRICULUM DEPARTMENTS

Art
Speech
English
History
Theology
Library Science

Music
Biology
Physics
Chemistry
Education
Mathematics





Home Economics
Physical Education
Geology and Geography
Philosophy and Psychology
Classical Languages (Greek and Latin)
Modern Languages (French, German, Italian, Portuguese, Spanish)
Social Sciences (Economics, Political Science, Sociology, and Social Work)

CO-CURRICULUM AND EXTRA-CURRICULUM

Student Personnel Services: Counseling Plan; Placement Bureau; Lecture Program; Concert Program; Annual Retreat; Social Formal and Informal Functions.

Student Societies and Clubs: Honor Society; Student Government Association; College Players; Home Economics Club; Eagle Writers; Chemistry Club; Mathematics Club; Delta Sigma; Modern Language Club; Social Studies Club; Torch; Rosary A Capella Choir; Red Cross; Tisserant Literary Club; Classics Club; National Student Association; Rosary College Guild; National Honor Fraternities in Spanish, Social Science, Classics, French; Athletic Association.

Student Publications: The Rosarian (monthly newspaper); Rosary College Eagle (literary magazine).

ADMISSION REQUIREMENTS, GENERAL

An applicant for admission is responsible for having the following credentials sent to the College: 1) Before March 15, 1957: a) A testimonial of character from a clergyman; b) A recommendation from the principal or dean of the high school upon a form provided by the College; c) A transcript of the high school record through the first semester of the senior year. 2) Before July 15, 1957: a) A supplementary transcript for the work of the final semester of the senior year; b) The report of scores achieved on tests of the College Entrance Examination Board.

ADMISSION REQUIREMENTS, SCHOLASTIC

Candidates for admission are generally expected to present 16 units of high-school work. Of these units 14 must be in the fields of English, Mathematics, Foreign Languages, History, Laboratory Science. The required units should include: English

(4); Algebra (1); Geometry (1); History (2); Laboratory Science (1); Foreign Language (2 units in each of 2 languages, or 3 units in one language).

Every candidate for admission to the freshman class must take the Scholastic Aptitude Test and the Achievement Test of the College Entrance Examination Board. Candidates are responsible for registering with the College Entrance Examination Board for the tests. Information about the tests, test centers, fees, and dates may be obtained by writing to College Entrance Examination Board, P. O. 592, Princeton, New Jersey, or P. O. Box 27896, Los Angeles 27, California.

Students from other colleges whose standards are substantially those of Rosary will be admitted, *provided that they enter not later than the beginning of the senior year*. A candidate applying for advanced standing must have sent to the College an official transcript of her high school and college record, a letter of honorable dismissal, a catalogue of the college in which the advanced work was pursued, and a testimonial of character.

ANNUAL EXPENSES

Matriculation fee (payable at first entrance only)	\$ 10.00
Matriculation fee for foreign students	15.00
All-inclusive fee for non-resident students ..	400.00
All-inclusive fee for resident students	1200.00

SCHOLARSHIPS

Full and partial tuition scholarships are offered by Rosary College. Information regarding application for such scholarships should be secured from *The Dean*.

ILLUSTRATIONS

Opposite page, top: facing the Administration Building; preparing a future homemaker; in the dining room.

Opposite page, lower row: Rosary boarder; practice teaching; faculty members and students leave for a year of study in Fribourg, Switzerland.

This page, top: audio-visual aids in teaching language; Home Economics majors; Commencement exercises.

This page, lower row: College swimming pool; Glee Club trio rehearses; College auditorium.



nature of the Baby. He is the Savior, He is the Redeemer they await, His mission is the rebirth of humanity to sanctifying grace. He is baptized by John the Baptist and so we relate this to the new life of the soul unto grace by the Sacrament of Baptism.

Eyes Aglow

How their eyes glow with love and joy as we read St. Luke. Here is the old, old, Christmas story they have long loved. But frequently it is the first time they have read this "orderly account" from beginning to end. They have known it only in parts and not as a related whole. They are mature enough to be amazed that all the Christmas ceremonies, festivities, songs, drama, pageants, and customs are derived from this Gospel. Now is the time to condemn the secular, wordly, materialistic observance of this feast. Christ is the Son of God, born for us and our salvation. As Catholics we should celebrate Christmas in that spirit.

St. John's Gospel fits right in place here. He assumes the other Gospels are known to his readers and so he sweeps into the awesome truth that Christ is God. My students are solemn and devout during the reading of this sublime Prologue (1:1-18). He is One with the divinity, He emanates from God for He is the expression of His thought as "Word." He is in the bosom of the Father. There is not time to follow all the paths of meditation that open up, but we note the two mysteries of the Incarnation and the Trinity. Their intelligence is pleased at this confirmation of doctrines that were memorized years before. They are so pleased to be able to give the Scripture text for these doctrines.

Questions Follow

After this reading of the four Gospels is completed there are questions for home work. The students show

A world to win for Christ! Eighth grade students at St. Patrick's School, Corpus Christi, Texas, think of ways by which they can make God better known and loved. Some study matrimony as a way of life, others point to the missions on a world globe.



open enthusiasm, for it is an assignment well within the scope of their capacities and a challenge they like. Such questions as these are given:

1. Which Gospel gives the most complete account of the Nativity?
2. Give the chapters and verses.
3. What nature of the Infant Jesus does St. John emphasize?
4. Select a text to prove this, give chapters and verses.
5. In what part of the Mass is the Prologue of St. John used?
6. Give the Gospel, chapter, and verse for each joyful mystery of the rosary.

Life of St. Peter

The study of the life of St. Peter is always of consuming appeal to both the boys and the girls, and it is full of fruit for them. We read St. Luke (5:1-11); St. Matthew (4:18-22); St. Mark (1:16-20); St. John (1:35-44). Many inspiring thoughts occur here, but we do not do very much discussion. With pointed questions, the position and distinction given by Jesus to Peter is stressed. I want the class to note well the primacy Christ gave to Peter. He was the chosen leader while Christ was with the apostles and was intended to be the leader and head of the apostles after Christ died. He was to take Christ's place as the visible head of the Church. He was the first pope.

Peter's vacillating, impetuous temperament is soon estimated by the boys. He acts impulsively and speaks imprudently. He is more often and more sternly rebuked by Jesus than the others. But even so Christ found him the kind of a man He wanted to use for His work. His power and authority belong to divine selection. Loyalty to Christ demands that we accept this arrangement. Christ is the real head of the Church, but Peter and his successors are the visible head.

They Sympathize with Peter

In St. Matthew (14:22-23) the apostles in their boat see Christ coming to them walking on the water. Peter impulsively leaps from the boat and attempts to walk on the water to Jesus. He sinks and Jesus saves him. And Jesus rebukes him. Now the boys grin self-consciously, for they have blundered into difficulties too. But they always get "hollered at." In contrast they see the patient kindness of Jesus as he saves Peter. They find consolation in the thought that Christ did not "holler at" Peter and He would not "holler at" them. I want them to feel this affectionate benignity of the Master for Peter and to expect the like for themselves in their well-intentioned errors. It is a good spiritual outlook and good mental health. There is serenity in believing that Christ will understand us and still love us.

We select St. Mark (8:27-33). Peter rises after his fall and makes an ardent, resonant act of faith in the divinity of his Lord. Christ blesses him for it. We continue with St. Matthew (16:13-20) and the scene at



Ready access to the principal, at Saint Joseph Academy, Dubuque, Iowa. Here the occasion is the annual Parent-Teacher Conference during American Education Week, Mr. and Mrs. J. W. O'Brien confer with Sister Mary Bertrand, B.V.M., principal.

Caesarea Philippi. Christ commissions Peter as the rock of foundation. In other grades they have memorized this text and also the four marks of the Catholic Church. Now we do some pondering. Divine authority says "I"—not another—"will found My Church." They are advanced enough to recognize the important facts: that the Church is one; that it was founded by Christ during His days with the Apostles; and that no one else can appropriate that claim. There is certitude in finding this in Scripture and it is a great reward to see the light of comprehension of the unity, sanctity, apostolicity, and catholicity of the Catholic Church.

Peter Brashly Boasts

We continue with this study of St. Peter by reading the Passion of St. John (13:1-38) and (18:1-42). Here Peter brashly boasts that he will follow the Master anywhere and lay down his life for Jesus. The threefold denial is foretold. When the soldiers draw near to take Jesus into custody, Peter acts on the spur of his indignation and uses a sword in defense of Jesus. Once more he is rebuked. As the Passion goes on Peter's fear makes him forget his boast and Christ's prediction. Three times he denies that He knows Christ. He even swears with an oath (St. Mark 14:71). They are shocked at Peter's cowardice and betrayal of Christ by Peter. But his remorse at the cock crow and his tearful contrition win the sympathy of these teenagers. They also have had the chagrin and humiliation of knowing they were overcome by cowardice at times. But Christ's everlasting mercy was given to Peter because he came back contrite. It is this we dwell on, that Jesus forgives sinners where there is sorrow for sin.

We read St. John (20:1-10) for the Easter Sunday account. Mary Magdalene and John the Beloved arrive at the tomb before Peter, but they defer to him. They wait his arrival and do not enter before him. This

is another instance which indicates Peter's position as head of the apostles.

Peter Takes Initiative

In Acts (1:15-26) Peter takes the initiative in the selection of a successor to Judas. Again on Pentecost Sunday it is Peter who stands up to speak for the new Church (Acts 2:14-41). There is no blundering now. Exalted by the gifts of the Holy Ghost he speaks with power and conviction. The students are alert to Peter's conversion and attribute it to the gifts of the indwelling Christ who still guides His Church. We continue and read of the arrest of Peter and his sufferings for the truth (Acts 5:17-41).

The Gospel becomes silent now concerning Peter. Therefore we return to Tradition for the time and manner of his death. Accepting the reliability of this we learn that he died as a martyr in 67 A.D. and the altar of St. Peter's in Rome is erected over his tomb. As his contrition was supreme and supernatural he chose not to die as did Christ. He deemed himself unworthy and he died nailed head downward to the cross.

Written Assignment

There is now a class assignment of a five hundred word essay on the life of St. Peter. The essays run much longer for they undertake this fired with zest and enthusiasm. As I evaluate the essays it is again gratifying to note all that has been understood of the relationship of Christ and St. Peter in the life of the Church. All recognize that it was Christ who trained this blundering fisherman to become the head of the apostles, because he was acceptable to Christ.

A Resource of Self-Esteem

Modern economic and social life is ruthlessly competitive with the preference going to the high I.Q., the gifted, or the talented. These students, by the time they reach the upper grades, have pretty well estimated their own status in a group rating. I have known this realization, when it is not comparable to the best, to develop an inferiority complex and a feeling of, "What is the use trying. I'll only get it wrong anyhow." The school needs to build into these students a consciousness of their own essential dignity and a resource of self-esteem. The way Jesus selected, not the most intelligent, not the most prudent or sensible, not the most wealthy, and not the most popular, gives them an inner conviction that their humble endowments and skills make them pleasing to God and useful for His service. It can teach individual worth and give peace of mind and soul. It is a special support for moral and mental health that schools have an obligation to give.

We Follow Magdalene

In a similar manner we follow the story of Magdalene. Much of the background must be given from tradition. Our first bible selection is St. Luke (8:1-3). Then we use St. Luke (10:38-42); St. John (11:1-44);



Choosing a CATHOLIC COLLEGE Series

St. Francis College Brooklyn, New York

Saint Francis College for men, under the direction of the Irish Congregation of the Franciscan Brothers, was empowered in 1884 to "establish a literary college in the City of Brooklyn under the title of Saint Francis College, with the same power to confer diplomas, literary honors and degrees as is possessed by the Universities and Colleges of this State." Saint Francis College conducts evening and summer divisions as well.

LOCATION

Saint Francis College is centrally located near the Boro Hall section of Brooklyn and is, therefore, easily accessible from all parts of the Metropolitan area. Communications regarding admission should be directed to *Director of Admissions, Saint Francis College, 41 Butler St., Brooklyn 2, N. Y.*

ACCREDITATION AND AFFILIATIONS

Saint Francis College is chartered by the Legislature of the State of New York and accredited by the Regents of the University of the State of New York, and is a member of the National Catholic Educational Association, the Conference of Catholic Colleges of New York State, the Association of the Colleges and Universities of the State of New York, the Association of American Colleges, the Franciscan Educational Conference, the Commission on Christian Higher Education, and the National Commission of Accrediting.

COLLEGE OBJECTIVES

Specifically St. Francis College has a fourfold aim: (1) To produce men with informed minds, trained in the knowledge of the totality of human existence; (2) To produce men with



disciplined wills, men who strive constantly for what is morally good according to both Natural Law and Divine Positive Law; (3) To produce men with cultural interests who recognize and appreciate what is true and beautiful; (4) To produce men with a vocational purpose, men who recognize their obligations to perfect whatever special gifts and aptitudes Divine Providence has bestowed upon them.

FACULTY

Franciscan Brothers (O.S.F.) and lay officers of instruction.

LIBRARY

20,000 volumes; 300 current periodicals.

DEGREES

Bachelor of Arts (Economics, English, French, History, Philosophy, Sociology).
Bachelor of Science (Biology, Chemistry, Mathematics).
Bachelor of Business Administration (Accounting, Economics).

CURRICULUM DIVISIONS

- I. *Division of Humanities*, which includes Classical Languages, English, Fine Arts, Modern Languages, and Speech.
- II. *Division of Philosophy, Psychology, and Theology*.
- III. *Division of Science and Mathematics*, which includes Biology, Chemistry, Mathematics, and Physics.
- IV. *Division of Social Science*, which includes Education, Government, History, Sociology, and Physical Education.
- V. *Division of Business Administration*, which includes Accounting Business Law, and Economics.

CO-CURRICULUM AND EXTRA-CURRICULUM

Personnel Services: Freshmen Orientation; Guidance Center; Placement Bureau; annual Retreat; Lecture Program; Formal and Informal Functions.

Student Societies and Clubs: Duns Scotus Honor Society; Science Club; International Relations Club; Veterans Club; Saint Bonaventure Philosophical Society; Humanities Club; Business Club; Anthonian Club; The Troupers; *Schola Cantorum*; Student Council; N.F.C.C.S.; *Phi Rho Pi* and *Pi Alpha* (social fraternities).

Student Publications: The Voice (College paper); The Franciscan (annual); Arts Quarterly.



Athletics: Athletic Association. Intercollegiate programs in basketball, baseball, bowling; track; water polo, tennis, golf. Intramural programs in basketball, softball, badminton, swimming, golf, tennis, track.

ADMISSION REQUIREMENTS

A student who desires admission to the Freshman Class should apply to the *Director of Admissions* for an official application blank. He should fill in the information requested and return it to the *Director of Admissions*. He should request his secondary school principal to forward record of high school grades to the *Director of Admissions* on approved transcript form. Application for admission should be made as soon as possible after the completion of the first semester of the senior year of high school.

For admission, an applicant must: (1) Be a graduate of an approved secondary school; (2) Present an average of at least 75%; (3) Earn a satisfactory rating on the entrance examination administered by the College; (4) Furnish a recommendation from his secondary school principal as to character, personality, and promise; (5) Furnish a certificate of good health from his family doctor; (6) Be interviewed by the *Director of Admissions*; (7) Present 16 acceptable units as follows: 9 required units consisting of 4 units in English, a 3-year sequence and a 2-year sequence to be chosen from Foreign Language,

Mathematics, Science and History; 7 elective units, no more than 5 of which may be taken from any one field.

EXPENSES

Matriculation Fee	\$10.00
Tuition, per credit hour	15.00

SCHOLARSHIPS

Five non-competitive scholarships, two full and two partial competitive scholarships are offered by St. Francis College. Application for such scholarships must be made to the *Director of Admissions* before May 1st.

ILLUSTRATIONS

Opposite page, top row: faculty members between classes; Wish- ing Well; in the College library.

Opposite page, lower row: student assembly; St. Francis "Ter- riers" in Madison Square Garden; Biology lecture.

This page, upper row: religious life of the students; seminar; one of the informal dances.

This page, bottom: during rehearsal for a College play; Terrier Hall; the conferring of degrees.



St. Matthew (26:6-13); St. John (20:1-18). Many of these adolescent girls are overly concerned about popularity. They overrate external influences as superior to home and school teachings. They are difficult for their parents to please in regard to clothes, companions, and recreations. In Magdalene's willfulness they can recognize some of their own impulses. Her life was a sorrow to Jesus and when He looked into her heart she was shamed. The tenderness of this sacred appeal wins Mary and she too exhibits true contrition and genuine conversion to grace. This is the point I hope to impress. There is a warning that only Jesus can give happiness. If, in the future, there should be any lapse from Catholic duty, this story of Christ's sweet mercy put into memory now when they are receptive to it, will emerge to take the despair out of their tears and bring them back to the peaceful mercy of Jesus by a good confession.

Lying and Deceit

If we are saddened by an instance of untruthfulness we read Acts (5:1-11). The fate of Ananias and Sapphira puts a "great fear on all" as it did in the days of the apostles. This is so needed. Many have a light attitude toward lying and deceit. We relate this to the eighth commandment. The swiftness with which punishment—and it was most severe punishment—came upon them shows the evil it is. It strikes a responsive thought in these students and this is good training for the will.

As a lesson in Catholic and American citizenship we study Acts (16:35-40) and Acts (22:22-29). Here St. Paul prizes his Roman citizenship enough to claim its rights and not to allow any authority to hold them in contempt. This evokes the same valuation from his jailers. As followers of Christ we too ought to prize our American citizenship and not permit any authority to hold it in contempt. We have a religious obligation to invoke it and to esteem it an inviolable birthright. I see glances move to the flag on display in the room. I feel a seed has been planted that will be there when

The ballet group of the advanced physical education class in costume for a toe ballet number for the Spring Festival program at Mount St. Mary Academy, Little Rock, Arkansas.



the Armed Forces call them to give duty and honor to its service. This is related to the fourth commandment of God. The Catholic code includes a sincere interest in the welfare of their country. As peace-time or military-time citizens they will be loyal to their country.

Miracle's Preceded by Prayer

Always we notice our Lord's attraction to prayer. Many of His stupendous miracles were prepared for by secret prayer, for which he took time out of His public works. We refer to St. Matthew (5:5-18) and St. Luke (6:12-16). This habit of prayer needs strengthening in teenagers. So much of what was formerly accepted with the simplicity of childhood is now being questioned, and they want to see why it is so. Some types of mentality go completely into unbelief at this period. So using the Almighty Son of God as One who drew light and help from prayer can help to nullify the tendency to intellectual pride. It will foster an attitude in the will that can mean the soul's eternal salvation.

Abuses of the Tongue

As a deterrent to the constant tendency to talk and disturb class discipline with unconsidered interruptions, St. James (3:1-12) on "Abuses of the Tongue" is most valuable. We read it and see that it is not a mark of a follower of Christ to be a "blabber mouth," as our Chief Executive deplorably termed them. It is very impressive to these minds and psychologically here is the occasion to present it. They have not the cynicism of disappointments which could lead them to reject its advice.

Always we note our Lord's love of the elements of nature: the sea, the fields, the silent mountains, the birds, and flowers. I have seen my boys smile in self-approval and exchange nods with their companions. They, too, have that love of nature and the outdoors, and so they can identify themselves with Christ. It removes some of that strain and anxiety of having to become Christlike sometime. Here and now, in their youth, they can relax and feel one with Him. This is a distinct opportunity to develop tranquility and integration of personality. It makes virtue joyous and not dull. To realize their tastes are similar to the Master's raises their self-esteem and that is a big trait in a well-rounded Christian character.

When fishing season comes round they humorously refer to themselves as Peter II. They participate in this sport with a positive assurance it is good in the sight of God. It is spiritual consolation in an indifferent matter, but it conditions the appetite to desire such consolation in all their pleasures.

Vocations Discussed

Here the subject of vocations is discussed. We speak of the need for fishermen to catch souls for Christ. Many spiritual directors state that vocations are in the soul when students are in the upper grades. If so then

the school should, and really does, give an appeal for the Master. Hearts can be won to the service of the Master at this age. The study of the New Testament abounds in events and incidents for vocational guidance.

One deep conviction has come to me while using this technique of teaching religion. It is that, despite vast amount of teacher preparation required, it is richly rewarded, for the students love it increasingly as the work continues. It has reached into the home and family and reaches minds and hearts outside the school sphere. The fact that these students have read and have familiarly handled the New Testament, gives them a love for it. St. Jerome was convinced that familiarity with the Bible was the royal road to knowledge and love of Christ. He said, "Ignorance of the Bible means ignorance of Christ." This is quoted in the encyclical *Spiritus Paraclitus* of Pope Benedict XV (September 15, 1920). And I have seen this love grow in the students when we use the New Testament for direct teaching.

Silent Reading Period

(Continued from page 172)

There is also a lot of practical ability to improvise (remedial thinking) but no organic vision. This is so because the whole idea (so Catholic, so native to the Church and to Catholic education) of thought as a "theoria," a search for wisdom, "a listening to the essence of things," has been lost. Silence can help to restore this lost wisdom. In silence man wonders, his capacity for wonder is increased, and all philosophy is an expression of wonder.

Need of an Atmosphere of Silence

As regards the theological aspects of silence, we all know the mind of the Church on it. In a morally, intellectually, and socially disintegrating world, God has sent a soul of silence, Sister Elizabeth of the Trinity, to teach us, it seems, the meaning of silence again. The modern world is disintegrating because it has lost its cohesive, synthesizing force and principle—God. But in order to find God in the depths of the soul, there is need of an atmosphere—the atmosphere of silence. "Be still and know that I am God" says the Psalmist. Even a Protestant, Kierkegaard, is able to say:

The present state of the world and the whole of life is diseased. If I were a doctor and were asked for my advice, I should reply: Create silence! Bring men to silence. The word of God cannot be heard in the noisy world of today. And even if it were blazoned forth with all the panoply of noise so that it could be heard in the midst of all the other noise, then it would no longer be the word of God. Therefore create silence.

What, one might ask, is the ultimate end of all education if it be not the engrafting of the Word or, in the words of St. Paul, of "putting on Christ?"



From the artist's palette trials, many creations! Pueblo Catholic High School students, Pueblo, Colorado, try to construct both abstract and concrete thought into their art work. Robert Grebence, Della Chacon, and Richard Neelan place the final touches on a nature exhibit.

Conclusion:

I suggest, therefore, that we all bring back silence into the classroom, at least one day each week. We shall thus be safeguarding a fundamental principle, one so needed in the modern helter-skelter world of noise. Monsignor Elwell, Superintendent of Schools in the Diocese of Cleveland, told a teachers' institute at St. Joseph High School, Cleveland, Ohio, that Catholic educators have been unduly influenced by the progressive "activist" heresy of mere doing, of "doodling." He asks for a balance.

By incorporating "the silent period," we would, I think, be moving away from the "activist" infection of education "by novelty for immaturity"; we would be pursuing the authentic aim of sound Catholic education, i.e., of making our young men persons of reflective habits—which is what they should be.

Sacred Scripture for Teachers

(Continued from page 177)

dividual books, at the present time practically all Christians accept the twenty-seven books of the New Dispensation. There might be an occasional disagreement regarding the arrangement of books, but that is understandable since a number of the better manuscripts evidence a similar diversity. The writings of the New Testament can be catalogued according to the tripartite division of the Old Testament despite the fact that the books are less numerous.

I. THE HISTORICAL BOOKS:

1. The Gospel according to Saint Matthew.

(Continued on page 194)

PARABLE ADAPTATIONS

A CERTAIN YOUNG FRESHMAN went down from his local parish to the central high school and there he fell among faculty giants. These having stripped him of his boyish ways, scowled and towered over him and beat him down with many assignments and left him half dead.

But as it happened, the next day a certain junior was also going down the same bus route to school, and when he saw the lad perplexed and shy, passed him by. And likewise a sophomore too, when he drew near the youngster in the school yard, seeing the forbidding tomes of Latin and Algebra, simply sneered; and he too passed him by.

But a certain senior, as he journeyed through the corridors in his pompous style, seeing him, was moved to pity. And he went up to the frosh and spoke to him kindly and bound up his wounds of new experience and poured over them the oil and balm of friendly conversation. And lending him his own Latin pony, he brought him around to his own home at night and helped him to locate the missing value of X. And the next day, he introduced him to some of the "big fellows" on the varsity team and even to the coach, the keeper of the team. And before he left, he asked them to let the youngster join as assistant score keeper. And God in his own way did repay that senior. Now, which of these in your opinion was neighbor to that freshman? (Cf. Luke X: 10-35.)

Parables Are Timeless

Surely there can be no scholar of the scriptures nor even a layman with only a passing acquaintance with the New Testament who can fail to recognize in the above parable story Christ's proto-type narrative of the Good Samaritan. The parables which are found in the pages of the Gospel were intended to be, and actually are, timeless. The tales which Jesus told along the sea shore and on the sloping hills of Galilee close to 2,000 years ago are still applicable in this age of rush and turmoil. But unfortunately, the scenes and settings of the stories of Christ have lost much of the familiarity which they possessed for their original audience. Many of our city bred youngsters have only a movie version notion of any area which has not been industrialized. Fields, vineyards, inns, and swine herds mean little or nothing to them. And it is because of this condition that much of the impact of the moral and spiritual force of the parables of the Master is lost for American youth. Christ taught universal lessons in

the language of a locale. By a close study of the New Testament it is possible to re-create many of its scenes and catch its true spirit in order to apply its dynamic lessons to modern youngsters.

The following parable adaptations have just such an application as their immediate end. They are intended for use by all, but they are especially aimed at the daily lives of Catholic boys in secondary schools.

Considerate

Amen I say to you, when you sacrificed that afternoon coke and sandwich at the snack bar and quietly dropped the quarter into the mite box; when you were kind and considerate to that little stranger bewildered by the big high school; when you walked that wall-flower of a girl home after last Friday night's dance; when you came in from the suburbs to visit your pal Johnny, after the novelty of the gang's signing their names to the cast on his broken leg wore off; yes, when you offered up the time you would have to spend in the armed forces as a prayer for the release of millions of people held under the material bonds of communism and the spiritual bondage of sin; when you helped to collect food and clothing during the refugee charity appeal; whenever you did any of these things to any of my least brethern, you did it also to Me. (Cf. Matthew XXV: 34-40.)

Prodigal

A certain father had two sons. And the younger of them recieved his 1-A draft notice. And not many months after, he gathered up his few belongings and was shipped off on a journey to a far-off part of the country. And while he was there, he fell in with a new bunch of fellows who began to show him some of the thrills of loose living. "Eat at the Lido; drink all you can; make merry with the camp followers—for tomorrow we may ship out and some of us may even die." And after he had wasted much of the virtue of his youth, a great period of disillusionment set in and he began to suffer want.

When he came once again to himself, he said: "How many other hired men in this man's army have peace of soul in abundance, while I, the wise one, am perishing from thirst and hunger of remorse? I will get up and go to the chaplain and say to him: 'Father, I have sinned before heaven and man. I am no longer worthy of the dignity to be called a son of God. I have squandered my soul with wise guys and harlots.'"

And I say to you, that this soldier who was dead, returned to life, and he who was reported lost, was found. (Cf. Luke XV: 1-32.)

Seed of Vocation

Now the parable is this. The seed is the idea or desire to embrace the priesthood or the religious life. This is implanted by God.

And they by the way-side are they that hear; then a pretty Miss or a friend with a "better proposition" comes along and takes the seed out of their heart.

And they upon the rock are they who when they first receive the grace, receive it with joy and a burning enthusiasm, but they have no roots. They are excited for awhile and just as soon as some other idea is presented to them, they fall away. These are the fickle type.

And that which fell among thorns are they who have heard and going their way are clothed with the material gains and ambitions of this world with all of its alluring pleasures and passing fancies, and these too yield no fruit.

But they on the good ground are they who in a good and perfect heart, hearing the word, accept the offer with pure generosity and these bring forth much fruit. (Cf. Luke VIII: 11-15.)

Obedience

A certain father had two sons, one eighteen, the other nineteen. Both were seniors in high school. Hearing from other fathers that a bar, three blocks from the school, was becoming a local hang-out for many of the students, he said to the elder: "Son, please don't go near that bar. You'll be mixing with a bad crowd."

And his son answered him: "You bet, Dad, I won't be seen within a mile of that place."

And coming to his second son, he said: "Son, please don't go near that bar. You'll be mixing with a bad crowd."

But he answered him: "I will if I feel like it. I'm eighteen years old now, and that's old enough to do what I please and go where I please. If I feel like going to the bar with the gang, I'll go."

But when school was out, the elder latched on to the gang and headed for the bar. But, the second, half way on route to the tavern, began to think something like this: "Aw shucks, why do I always have to be the tough guy with Dad, so sharp tongued, so rude to him who does so much for me? Look at my brother, how he always accedes to Dad's wishes."

And being moved with repentance, he walked back, caught a bus, and went home. Which of the two in your opinion, did the will of his father? (Cf. Matthew XXI: 28-31.)

Ask and You Shall Receive

Which of you shall have an older sister and shall go to her and ask: "Sis, could you lend me a dollar

to take my girl to the movies, because I am already a bit short on this week's allowance"? And the sister should answer: "Don't bother me now. Can't you see that I am busy? Besides, I just loaned you a dollar two weeks ago. You could try being a little bit more thrifty."

Yet if the younger one shall continue asking and being nice to her, I say to you, that although Sis will not empty her purse because of her brother's girl, yet on account of her brother's persistency in asking, she will dig down into her pocketbook and give her brother all that he needs to be rid of him.

And I say to you: "Ask and you shall receive; seek and you shall find; knock and it shall be open to you. For everyone that asks, receives; and he who seeks, finds; and to him that knocks, it shall be open." (Cf. Luke XI: 5-10.)

Deaf Ear

There was a certain sophisticated high school senior who was fairly bright and who had the proper answers ready nearly every day. And there was also in the same class an average senior named Larry, who had to plug away earnestly at the difficult task of learning every day. And in due time both of these lads were graduated from the local Catholic high school. The "bright" boy went to a far-off non-sectarian university, while the average fellow registered at the nearby Catholic college.

The combined band of Incarnate Word Academy-College, Corpus Christi, Texas, under the instruction of D. W. "Mac" McCready, band instructor. The only one in the United States known to wear the cowboy-military type uniform, according to the supplier of the uniforms. After three months practice the band gave a first public performance before 1,000 spectators. They have since played and paraded on many occasions, including the Big Buccaneer Days Parade. The new uniforms for the girls are white with maroon trimmings, and white cowboy hats and boots. That of the boys offers a delightful contrast. Costing about \$3,000, the uniforms are being paid for by funds raised by special performances, dances, and other entertainments.



And after about two years, the smart student wrote back to his former principal: "I am really quite confused. In fact, at times I really suffer mental and spiritual torments. Here I am told by learned men that my belief in God is but a mere figment of my imagination. It is the result of a poorly healed scar tissue from my early Oedipus complex. And prayer, I am told, is only a mental gymnastic, a psychological phenomenon of auto-suggestion." And his principal answered: "Son, remember you were warned about these moral booby traps. While you memorized words of the catechism in order to recite a proper answer at the proper time, other fellows, like Larry, really took their religion courses seriously. They incorporated what they were taught into their daily lives. They were not cynical nor sophisticated during the religion periods, nor did they view the matter as 'a lot of stuff we've had before.'"

"You suggest that we have Larry come back and speak to our present seniors and tell them of the many advantages of a Catholic college education. Actually, I am not too sure that that would do very much good. Our classes have read the encyclicals of the Holy Fathers, they have had the bishops' pastorals explained to them. They have also heard their parish priests and home room teachers. If they will not heed these, neither will they be duly impressed if one of our alumni returns to speak to them." (Cf. Luke XVI: 19-31.)

Pride and Humility

Two high school seniors dropped into a school chapel to pray. One was a "smart" lad, the other, an earnest student. And the "bright" boy who did not enter until he was sure that his official home room teacher had seen him, prayed thus: "Oh Lord, I give Thee thanks that I am an alright guy and not like the rest of the punks in our class. Boy, are they dull! I was the only guy with that math problem right today; and that religion stuff that they are handing us—what do they think we are, a bunch of grammar school kids? By the way, I sure am glad that they saw me put that buck in the mite box today. Guess my sister will have to wait a while longer for that dough I borrowed from her to pay for my date last week. That 'foldin' stuff' sure did show those guys up."

But the average student who had quietly entered at the side door, simply prayed: "Lord, please help me to put into practice some of those tips on charity and justice that we spent so much time on today during the religion period." (Cf. Luke XVIII: 10-13.)

Sacred Scripture for Teachers

(Continued from page 191)

2. The Gospel according to Saint Mark.
3. The Gospel according to Saint Luke.
4. The Gospel according to Saint John.
5. The Acts of the Apostles.

II. THE DIDACTIC BOOKS:

The Fourteen Pauline Epistles:

6. The Epistle to the Romans.
 7. The First Epistle to the Corinthians.
 8. The Second Epistle to the Corinthians.
 9. The Epistle to the Galatians.
 10. The Epistle to the Ephesians.
 11. The Epistle to the Philippians.
 12. The Epistle to the Colossians.
 13. The First Epistle to the Thessalonians.
 14. The Second Epistle to the Thessalonians.
 15. The First Epistle to Timothy.
 16. The Second Epistle to Timothy.
 17. The Epistle to Titus.
 18. The Epistle to Philemon.
 19. The Epistle to the Hebrews.
- The Seven Catholic Epistles:
20. The Epistle of St. James.
 21. The First Epistle of St. Peter.
 22. The Second Epistle of St. Peter.
 23. The First Epistle of St. John.
 24. The Second Epistle of St. John.
 25. The Third Epistle of St. John.
 26. The Epistle of St. Jude.

III. PROPHETICAL BOOK:

27. The Apocalypse.

The Bible contains seventy-three books, forty-six of which comprise the Old Testament, twenty-seven of which form the New Testament. A cursory analysis of the Catholic division according to content will manifest a master plan which should prove helpful as a mnemonic. Within the brief skeleton or framework of outlines lies a tremendous field of study. In this article we have scarcely scratched the surface. It is hoped that future articles will assist in bringing you below the hard crust of earth to the golden veins where the truth of God remains hidden yet ever available to the miner ready to expend his time, effort, and energy.

¹ St. Matt. 13.52.

² St. Luke 14.10.

³ St. Jerome, In Isaiam, prol.; P.L. XXIV, 17.

⁴ St. Jerome, In Ephes., prol.; P.L. XXVI, 439.

⁵ St. Luke 6.38.

⁶ Wright, George E. and Floyd V. Filson, *The Westminster Historical Atlas to the Bible*. London, S.C.M. Press, 1949. p. 33.

⁷ St. Luke 12.10.

⁸ Rom. 1.2.

⁹ 2 Tim. 3.15-17.

¹⁰ 2 Cor. 3.14. ¹¹ Daniel 9.2. ¹² 1 Mach. 12.9. ¹³ 1 Peter 3. 15,16.

¹⁴ St. Luke 24.44.

TEACHER TO TEACHER IN BRIEF

THE BOOK BUG

By Sister Mary Rosalie S.C., St. Joseph Academy, 20 Washington Square North, New York 11, N. Y.

"BOOK-ITIS" IS PROBABLY ONE of the most common diseases among teachers. It begins usually with a great love for reading, evidenced by a quickening of the heart and a darting of the mind at just the sight, smell, or touch of a book. Danger of infection is always present, for the "book bug" has no respect for time or place though he seems to breed best during *Children's Book Week*. Then thousands of lovely teachers, assailed by Book Week literature and intrigued by fascinating advertisements from book distributors, fall victims to his lure and all over this fair country children reap the harvest of their tryst with the bug. In its milder forms the disease manifests itself in classroom displays, skits of one sort or another, original stories and poetry. However, often it strikes harder. The patient dreams of:

"quiet nooks and friendly books;
new things and faces and
wonder places . . ."

Her thoughts and spirit share the lives of by-gone days and she longs intensely to make her boys and girls partakers of this endless golden

treasure so—in her delirium, she plans a Book Fair.

Did I say delirium? Will you think less of what I write if I confess to what seems top-secret in the glowing accounts of activities that find their way into educational journals? *Once* during the week of planning it seemed my ambitions out-distanced my energies. Let's admit it. We are all susceptible to weariness of mind and body, and extra-curricular activities and, when delicious dreaming has become working reality, it can be pretty burdensome. But I've discovered that the "sesame" for reactivating jaded spirits is simply to examine how diligently one desires the thing and then to remember that *all* the good things in life are bought at a price—the price of time, energy, patience, creativity. Lo! at the very thought the clouds turn inside out and only the glistening lining of them shows. And so 'twas with my Book Fair.

How it Grew

My co-workers are the sort of people who make every-day living and working dessert with whipped cream! Consequently I was not surprised when my suggestion, at a faculty meeting, of a whole-school Book Fair was greeted with high enthusiasm. (I am only the kindergarten teacher, mind you!) Coop-



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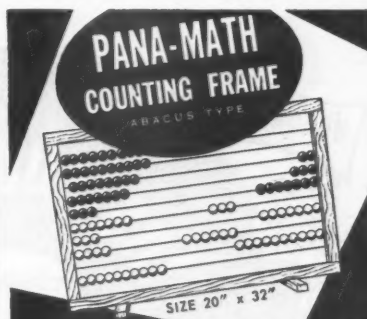
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eration assured from the staff, my next task was to introduce the idea to the children. Task is surely a misnomer, for no sooner had the word been said than the boys and girls invented a thousand and one ways to improve on the bare skeleton of set-up I had suggested. The "book bug" had bitten! "Book-itis" ran through St. Joseph Academy, in epidemic proportions and nobody cared to prevent it.

Ideas into Actions

1. We contacted various book companies to know if they would offer us books on consignment.

2. We considered possible discounts for, aside from the aesthetic value of the activity, we expected to have sufficient gain to help with the purchase of new lighting for our school library.

3. We shared suggestions and after consulting teachers, children and representatives of various book companies, we chose some two hundred books from pre-school level on through the adult interest group. Biography, mystery, adventure, science—all found their way into our collection.

4. We invested in the invaluable Book Fair suggestions distributed by the Children's Book Council. With these we were able to plan a workable scheme of display in our rather limited playroom space.

5. We sent a message to the parents explaining the plans being formulated at school and urging them to take part so that the Book Fair might be a pleasure to be anticipated, a treasure long to be remembered.

6. With the aid of the teacher consultant, the children planned several art displays. One group made three-dimensional posters illustrating types of reading. Another constructed "Storyville," a town of little red milk container houses in which pipe cleaner story-book people lived. Still another designed wonderfully-creative book jackets.

Tapestry Is Masterpiece

But the masterpiece of our exhibit was a tapestry beautifully planned and executed by the eighth graders. It consisted of figures of book characters fashioned from

pieces of felt, silk, calico etc., sewed on burlap. An attractive background of sky and grass was embroidered in bright colored wool. Believe it or not the boys did most of the "embroidery" and were quite proud of their famous stitch which they facetiously christened the "Cable."

7. The task of sending invitations to the school Superintendent, the Supervisor and to our neighbors in Greenwich Village was allotted to the fourth graders whose language study was concerned with letter writing. In this meaningful situation, headings, salutations etc., assumed a real importance and the children attacked their assignment with wondrous enthusiasm and creditable correctness.

8. The seventh graders assumed the arithmetical part of the project. They mimeographed lists of books on display and distributed them as order forms to all visitors at the Fair, tabulated costs on the adding machines and made change. (We asked payment for orders though there were no take-away purchases made during the day of exhibiting.)

9. We asked a volunteer group

of mothers to take over the responsibility for merging the individual orders and distributing them when they came from the book publishers.

10. We enjoyed ourselves while we worked together and knew that our working was important for group success.

Was it Worth the Effort?

Writing under the illumination of the new lights in the library I can truly say yes. But the measure of material success, even when it is a three digit number preceded by a dollar sign, is not the primary gain of such an enterprise. Is it worth an effort to put a smile on children's faces, to illumine lovely little eyes, to open pathways to distant horizons? Is it worth an effort to watch creative talents flower, to see children sharing ideas, experiences, materials, to know that boys and girls look upon reading with pleasure and anticipation? Is it worth an effort to effect a oneness with families whose members join hands with teachers to share a delightful school experience? Do I see you nodding in assent?

Undoubtedly I'm a visionary. (One of the lasting effects of "Book-itis" is a lengthening of one's viewpoint!) I have a hope, rooted in the evidence of a general increase in library attendance, that the reading appetite has been so stimulated by the pleasure of this experience, that it will continue to grow until one day these boys and girls will find "more sprigs in their garden than ever I showed."

There, I am a hopeless victim of the Book Bug. Horrors—I forgot to warn you! I'm a carrier! It is possible that after reading this, you may fall victim to "Book-itis" in its most dangerous form and—plan a Book Fair. Oh, I hope you do! If I may help you through a successful siege, please let me know.

RACHEL: A STORY TO RETELL

By Sr. M. St. Francis, S.S.J.,
Nazareth Convent, East Avenue,
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MANY, MANY YEARS AGO, long before you were born, there lived a little girl named Rachel. She was



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One hot day, Rachel was playing with Rebecca, the girl next door, who was six. They were playing a very special game which they had made up themselves, and they were having a fine time. Just then, Rachel's mother called her.

"Yes, Mother," said Rachel. "Coming!"

"Hurry, we're going somewhere," said her mother.

Rachel hated to go, but she was

a good little girl, so she didn't stamp her foot or cry. She called good-bye to Rebecca and ran into the house.

"Where are we going, Mother?" she asked.

"We're going to see Jesus of Nazareth, and hear Him talk," said her mother. "We'll have to hurry. Take David's hand."

David was Rachel's four-year-old brother. Her mother picked up baby John, and they started off.

"Who is Jesus?" asked Rachel, holding David's hand as they

started down the street.

"He's a wonderful young man," said her mother. "He makes sick people well."

Rachel didn't want to see a man. She wasn't sick. She just wanted to stay home and play the very special game. But she didn't say anything. She walked as fast as she could along the hot street, trying to keep up to her mother. David was fat and slow, and she had to pull him along.

Rachel kept getting hotter and hotter and more and more tired. She thought they would never get there. Her feet were bare, of course. Little girls didn't wear shoes in those days. Once she stubbed her big toe against a stone and it began to bleed.

A Visit with Jesus

Finally they came to a large crowd of people sitting on the grass at the edge of the town. Her mother sat down on the grass and began to listen to the man who was talking to the people.

Rachel sat down, too. She was too tired even to look at Jesus. She just closed her eyes and sat still for quite a while.

Then she noticed that the people were going away. But her mother didn't go. She sat still until most of the people were gone. Then she said to Rachel, "Come." She started to walk toward Jesus.

Rachel looked at Jesus. He was sitting on a big rock. She thought He looked as tired as she was. Her mother and some other women walked right up to Him and asked Him to put His hand on the heads of their children and bless them.

There were about a dozen men standing there, and they said, "Go away! Don't you see how tired Jesus is?"

Jesus was very tired. He had walked a long way that day. There were no cars and trains in those days. Wherever Jesus went, He had to walk. He had been preaching to the people for a long time, too, telling them how to get to Heaven.

But he wouldn't let the men send the children away. Tired as He was, He said, "Don't send the children away. Let them come to me. Heaven was made for children as well as grown-ups."

(Continued on page 212)

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BOOK REVIEWS

The Language Arts, the Child, and the Teacher. By Zelma W. Baker (Fearon Publishers, 2454 Fillmore St., San Francisco; pages 264; price \$3.50).

This book gives concrete examples of how the modern methods of integrating the language arts can be effectively put into practice in the kindergarten-primary grades. The author has been teacher, principal, and supervisor of demonstration classes for student teachers and has written this text replete with demonstrations of procedure with a keen awareness that beginning teachers hunger not for abstractions that leave them at loss in the classroom, but for actual recreations of what is desirable teaching.

Every area discussed has extended quotations, taken from tape recordings and notes, of students' oral participation in creative aspects of the language arts program. The new teacher reading this can visualize the classroom situation and gain confidence to carry out flexible activities like those described. The class studied and quoted had a general I.Q. range from 84 to 130 and consisted of 34 children attending the campus school of a state college. About eleven provocative questions are addressed to the student teacher at the end of each chapter.

In the excellent chapters devoted to the teaching of poetry, the prospective teacher is advised to begin her collection of poems as soon as she begins her teacher training and to add to them from year to year. She may write her own while she is teaching the children to write poetry. "Creative expression is good for the mental health of the teacher as well as that of the children." In the chapter dealing with the development of vocabulary, the author points out, "Words work wonders. A simple word can fill a heart with hope, destroy a friendship, land a million dollar order, or change the course of a human life." In a vocabulary test given to 100 young men studying to be industrial

executives, all those who received grades in the upper ten per cent became executives and none of those in the lower twenty-five per cent became executives.

The author observes that both parents and teachers have an obligation to work together to help the child grow up normally. "Confering with parents requires a high degree of skill, but it is a skill which each teacher must acquire if she is to meet the needs of the children in her group."

Direct and to the point, with very little pabulum and much meat, this book should help new teachers get acquainted with methods for vitalizing the language arts program.

NAOMI GILPATRICK

Educational Psychology. By William A. Kelly, Ph.D. (Bruce Publishing Company, Milwaukee, 1956; pages 553, with Appendix and Index; price \$4.25).

It is a pleasure to say a word of greeting to Dr. William A. Kelly's fourth edition of *Educational Psychology*. He tells us in his Foreword that the purpose and the function of the book remain unchanged. Catholic colleges and teacher training institutions offer its subject matter in an introductory or fundamental course in educational psychology, usually during the sophomore or junior year. Experience has taught them that here they have in clear and concise form the principles, facts, and techniques that constitute a sound basis in teaching this important course.

There is no attempt to construct a new or original system of psychology, but rather to present an orthodox expression of educational theory and practice in the light of the basic principles of Scholastic psychology. Doctor Kelly offers a fine blending of the principles of rational psychology and the findings of experimental research in psychology. He has taken just those principles of rational psychology that can be used to good effect in

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the solution of modern educational problems. He makes the results of modern psychological research harmonize with the well-established principles of Scholastic psychology. Here the teacher will find the facts, techniques, and principles necessary for the specific task of guiding and directing the mental and moral development of the child.

The author has drawn his material from many sources and gratefully confesses his debt to other writers in the field. He tells us that he has borrowed freely from leading Scholastic authorities, particularly the Reverend Michael Maher, S.J., and the Reverend J. F. Barrett. He owes a debt also to the *Catholic Encyclopedia* and to the works of the Reverend Hubert Gruender, S.J., the Reverend Dr. Leo F. Miller, the Reverend Dr. Thomas V. Moore, O.S.B., and the Reverend Paul H. Furfey.

Doctor Kelly has rewritten much of the book, has added considerable material, and has omitted some material contained in previous editions. In adding reports of recent experimental work, he has made his manual more valuable. The bibliographies, brought up to date, give the student a treasury of references. Pointed toward the teaching profession, this volume retains much general psychology, and will serve as review of that subject as it applies to the work of the teacher. Even a teacher with no previous psychological training—there are many of these serving in the field of education today—can gain much from a reading of this volume. Here he will find significant principles reinforced through much repetition. The author confesses his conviction that important principles must be stated frequently in their various applications if they are to be acquired, retained, and applied generally.

The chapter on guidance, introduced in the third edition, is rewritten and expanded to include the results of the latest researches and studies. Guidance, the author tells us, has come to be recognized as the most adequate means of facilitating the adjusting of youth, emotionally and morally, in a world which itself is quite unadjusted. "Education without guidance would be as aimless as guidance

without education."

We commend the volume to the attention of all teachers.

(RT. REV. MSGR.) P. E. CAMPBELL

Romanesque Art. By Juan Eduardo Cirlot (Philosophical Library, New York, 1956; pages 93 (19 of text); price \$10).

Interest in the art of the Romanesque continues to rise. There are many fascinating examples of this art still to be found, or rediscovered with fresh delight. Every year some wise publisher gathers together another handsome set of pictures, such as this book contains, representing another segment of the Romanesque. The period is "no longer looked upon as a doormat to the Gothic," as Sheldon Cheney puts it. It has come into its own as an exciting and independent and many-sided period of art expression.

Although the book bears the general title, *Romanesque Art*, it differs in two ways from a general treatise. Most books on this subject deal mainly with sculpture. This one features painting. Further, its subject is narrowed down to the art in one area, Catalonia. This area is located in the northeast corner of Spain, just south of the Pyrenees along the shores of the Mediterranean Sea. In the centuries when these paintings were produced, Catalonia was a part of France, and Catalan art resembles the south French. For the most part, the ninety-three large plates in this book illustrate paintings and sculpture from the Museum of Catalonia. The majority of these works are frescoes or altar frontals.

Romanesque Art is essentially a picture-book. There is the barest outline of written comment. However, one regrets that certain worthwhile statements by the commentator, Juan Eduardo Cirlot, were not more fully developed. For instance, Cirlot states that the Catalan painting is "more realistic, sober, strong and passionate" than that of any other Romanesque. Again, "the lack of perspective and proportion does not indicate incompetence in the art form, but rather that these things were regarded as unnecessary and even prejudicial to its purpose." "the supernatural, which is so well expressed in the painting,

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is scarcely insinuated in the sculpture." Now, these are broad statements, and engaging ones, and they prod us to look for further explanation. We wish the writer might have pointed out to us certain specific elements in the form, definite passages in the painting, which would more clearly indicate his ideas and his meaning to us.

If this book should go into a second printing, one hopes that both the Commentary and the List of Plates will undergo a thorough editing. There are some difficult phrases that do not read easily in English. Terminology, grammar, and spelling need correction. In the List of Plates, "twelf" is a rather disturbing misnomer for "twelve," and "Hix" for "Aix." I am sure that other readers get as little out of "Do. do." as I do. Finally, the List does not always indicate clearly just where each item is located.

These criticisms will be unimportant to many collectors of fine reproductions of the Romanesque. As we have said, this is essentially a picture-book, and it is a good one! The plates are clear and revealing. The color prints seem well-blended and carefully screened. Detail plates bring out clearly the artists' handling of line and tone. The detail of the Holy Virgin of Calvary from Santa Creus is sensitive and satisfying. The 13th century Virgin and Child from Covet is brilliant in color and engaging in contour. The rich red and gold altar frontal from Aix has a freshness and variety seldom so well preserved for us from this fascinating age of the Crusader and the Troubadour. *Romanesque Art* will make a handsome addition to many an art library.

(REV.) ANTHONY LAUCK, C.S.C.

Audio-Visual Procedures in Teaching. By Lester B. Sands (The Ronald Press Company New York, 1956; pages viii, 670; price \$8).

Dr. Lester Sands has seen his subject matter from the point of view of a student, teacher and school administrator. Perhaps, too, it is significant that one of his hobbies is photography. This book is such a compendium of audio-visual materials that *source book* should have appeared in the title.

While methodologists are still

contending as to what procedures and school equipment should be included in a catalog of sensory helps to teaching, Dr. Sands presents thirty-one chapters on what are considered the most common types. The following are among the general headings: excursions, specimens, exhibits, models, drama, puppetry, chalk and display boards, maps, flat pictures, photography, three dimensional pictures, films and filmstrips, two and four inch slides, disc and tape recordings, radio, and television. In clear, succinct fashion the author develops the uses of these items on three levels of the school system: elementary, secondary, and college. No titles to films, filmstrips, slides, or recordings but sources for available materials are suggested in a splendid series of appendices.

The philosophy of visual aids is neatly expressed in several passages. The scholastic dictum on learning that there is nothing in the mind which was not previously in the senses is stated thus, "It is easier to believe than to doubt that our most abstract perceptions do have their foundations in perceptual experience." As to the place of audio-visual aids in teaching, "He (the teacher) calls upon his audio-visual expedients, not to displace textbooks, lectures, or other conventional and accredited methods, but to extend and complete them. He is under no compulsion to assert mystical or magical claims for a given expedient merely because it happens to be labeled audio-visual."

An agreeable feature of Dr. Sands work is that even though it is encyclopedic in nature, there is

enough of a quip to carry the reader on, e.g. on excursions, "all of us have seen buses loaded with squirming masses of young paranoiacs shrieking their way through town to the art museum." Again, he

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THE TEACHING OF FILM APPRECIATION

By Dr. Andrew Ruszkowski, Pontificia Universidad Católica del Peru, Lima, Peru

IN A CHARACTERISTIC SENTENCE of His recent speech to the members of the Italian film industry (June 21, 1955), His Holiness Pius XII stressed "the need for a proper study of the art of the cinema in its origins and its effects . . . to the end that it, as every other activity, may be directed to the improvement of man and the glory of God."

The meaning of this sentence is twofold: we must study the nature of the moving pictures; this study is not an end in itself but only a necessary means to the development of a true humanism based on Christian values.

The practical consequence of such a statement to the educator, and especially to the Catholic educator, will be then the necessity on one hand of generalizing the so-called courses in film appreciation in order to make them available to all, and on the other of giving an authentically Christian meaning to the attitude of film audiences.

Phase of Their Growth

We feel that the second aspect needs some explanation, being a rather new one in the Catholic approach to movies. If it is true—as the Holy Father says in the above-mentioned address—that the majority of those "to whom daily the film speaks its powerful language . . . are in the depth of their souls good and sound, ask no more from the cinema than some reflection of the true, the good, the beautiful: in a word a ray of God," two problems must be considered: have the authors of the picture included these values in their work? Have the audiences been prepared to discover such values in the screen offerings? The answer to the first question belongs to those who make the movies. The answer to the second one depends on all of us as patrons of the movie theaters, but in a particular way on parents and educators. It is their job to disclose higher implications in a picture to young people and to show them how attendance at this kind of shows can be not only a form of entertainment but also a phase of their cultural and spiritual growth.

Most of the experiments which have been attempted

by educators in the field lacked the necessary link between the formal appreciation and the proper interpretation of the contents. In some places people are trained in a merely technical and esthetical analysis of the Film Form. They learn to distinguish a "long shot" from a "medium shot," a "travelling" shot from an "establishing" one, a "low angle" from a "high angle," etc. This way they can become experts in movie techniques but miss the real meaning of the pictures. In other places, practically no importance is given to the artistic nature of movies and all the attention is concentrated on their moral implications; the educator seems interested only in one problem: how to make people refrain from patronizing morally objectionable films.

Fundamental, But Not the Only Task

We all know that the moral aspect of the Catholic attitude towards movies is fundamental. By avoiding morally objectionable pictures we protect ourselves against their pernicious influence and we induce the industry to choose their arguments with more respect for Christian standards of life. We obey thus to the instruction given to us by Pope Pius XI in the encyclical letter, *Vigilanti Cura* (June 29, 1936) and by our bishops. But, as important as this aspect might be, the Church never intended it to be the *only* task of Catholics with regard to movies.

The whole cultural and spiritual tradition of the Church implies on the contrary that the motion pictures, as a new form of human expression, should be positively used to communicate the Christian concept of life. To make such a communication really effective, all the means of influencing film audiences must be combined. These means, according to Pius XII, are mainly of three kinds: (1) the technical qualities; (2) the artistic element; (3) the laws of psychology. We see that two of them correspond to the formal and artistic training given in most of the present-day film appreciation courses. They enable the film goer to "read" correctly the audio-visual "text" of the film. This requires some knowledge of the specific medium

of the motion picture and represents a new section of human culture. Some of the pioneers baptised it "Film Culture" or "Cinematographic Culture." But this aspect would not be complete, from the Christian point of view, if it were not integrated in the spiritual life of the individual. And here we meet the third aspect of the influence of the movies, the spiritual one, which will not be limited to the purely experimental study of the psychological effects of the movie on the mind of a film goer. It must be completed by the conscious moral attitude of a person who is willing to use the impressions received from the movie as a means for his own spiritual progress and sanctification.

Teaching of the Holy See

This is the only way to meet the powerful and dangerous challenge which the mass media of the contemporary society present to the human personality. Again, we find an indication on the matter in the teaching of the Holy See. As he wrote to the organizers of the French Social Week in 1955, Msgr. Angelo Dell'Acqua expressed as follows the thought of the Holy Father:

To know how to read a book, judge a film, criticize a TV program—to know, in a word, how to protect the mastery of one's judgment and feelings against all that tends to depersonalize man—has become the requirement of our time. Parents and educators, therefore, have the responsibility of protecting the growing generation against the new myths which may possibly seduce it. They will serve the future of society more efficaciously by this.

The motion picture problem appears here as a part of a more general necessity of training the young people's spirit and will, in order to enable them to resist the pressure of outside influences.

Cite One Definition

Among the different definitions already given to describe the essence of this education, we will retain that of Henri Agel, in his talk at the International Catholic Cinema Office (OCIC) Study Days, in Madrid, 1952 (cf. *Revue Internationale du Cinéma* N. 13, pp. 18 and following):

In sum, one wishes to arouse, as soon as the child seems to be able to receive this apprenticeship, a new quality of attention to the film, which will provoke new spiritual and esthetical demands and a whole positive behavior towards the screen. The final aim is to give the Cinema a completely different place from the one it holds—entertainment, opium, illusion—in the life of young people and even adults. We must accustom our still malleable public to see in the seventh art a mode of moral meditation, plastic expression, intellectual investigation, which ought to arouse an interest as high as poetry or music, and provoke a healthy disgust for all the works which betray the high possibilities of this art, still new but already fruitbearing.

Whether we consider the motion picture as pure entertainment or as a kind of learning about life, we can always give a Christian meaning to our attendance at them, provided that: (1) We offer Our Lord the moments dedicated to seeing pictures; (2) We interpret these pictures as manifestations of God's presence in the world and of the human attitude, right or wrong, towards Him; (3) We interpret the exterior aspects of human behavior as characteristic of their spiritual existence and of the actual grace upon them; (4) We guide the sympathy raised by the human characters acting on the screen towards an authentic sense of love of our neighbor, as human being and God's child; (5) We appreciate the beauty of creation which is presented to us in a magnified splendor by the art of the moving pictures.

Influence Felt in TV

That a person trained in such a way of seeing pictures will also be prepared to meet the influence of TV shows, is obvious. This circumstance has a particular importance since it is almost impossible to organize the social control upon seeing TV programs in one's own home. The individual therefore must be prepared to react in the proper way before any kind of offering the TV screen may present.

The problem does not affect only the young generation but also the adults. For this reason it was with a real pleasure that we read a dispatch of the NCWC News Service of April 13, according to which a forum had been introduced as an experiment by Adult Education Centers in Chicago, Ill., to help people to make competent judgments about movies. Charles F. Strubbe, Jr., Chairman of the Board, said on that occasion: "A purely negative approach to poor movies will not suffice . . . it is one of the greatest challenges of adult education to give the average citizen mastery over his judgment in the face of such mass media of communication as the movie."

Systematic Teaching Within Curriculum

The methods of course will be different for the teaching of film appreciation in schools and in adult education centers. In schools it is possible to organize a systematic teaching within the curriculum, including selected readings and showing of important films of the past and present, duly presented and discussed. Let us mention, by the way, the activities of many institutions, like the Teaching Film Custodians and others, which can facilitate the screening of adequate pictures. Besides a general curriculum for students, voluntary film societies have been established in some colleges and universities by the students themselves with the cooperation of the faculty.

In Great Britain for instance, some of the teachers are specializing in that kind of activity and they have already founded an association which is working in close cooperation with the British Film Institute. We sincerely believe that Catholic teachers would have even more reasons to work on that line. They might

find useful suggestions in the pamphlets published by a pioneer of this movement, Anatole G. Lindsay, and also in some specialized books recently written by foreign authors, like *Précis d'Initiation au Cinéma* by Henri and Geneviève Agel (Paris, 1956, Editions de l'Ecole).

As far as adults are concerned, the most popular method up to date is the so-called Cine-Forum which can also be organized in a more permanent form, that of a Film Society or Cine-Club. In the introduction to a series of motion picture forms held in April 1956 by the Pontifical North American College in Rome for young U. S. seminarians, we find the following statement: "... the purpose of the motion picture forum is to look beyond the mere entertainment value of the screen and become aware of the influence of the movies, especially the unconscious influence. For, today, movies are the most diffused and efficacious means for the communication of ideas." And to explain their idea better the authors give us the following analogy: "When we light up a cigarette we do it for the pleasure it affords, not for the nicotine contained within the cigarette. Yet, along with the enjoyment of the cigarette, the smoker gets the nicotine, whether he likes it or not." It is against the action of this spiritual nicotine of the screen that we must be immunized by the practice of the Cine-Forum.

Of course, the educational movement does not contradict the defensive measures by which, throughout the world, the National Legion of Decency and other similar organizations try to improve the moral standards of the motion pictures and protect the film audiences from the dangers they represent. As a matter of fact, it constitutes a logical extension of the Catholic film apostolate, which must try to help people in getting all the positive meaning of the morally unobjectionable pictures.*

* The International Catholic Cinema Office (OCIC) has already dedicated one of its meetings (Madrid 1952) to the general problems of film education. Next January (4th to 8th) a more detailed discussion will be held in Havana, Cuba, on the way in which Catholics may support valuable motion pictures by their participation in the Cine-Club and other similar movements. Persons who might be interested in attending these International Study Days of the OCIC may apply for information to the National Legion of Decency, 453 Madison Ave., New York 22, N. Y., or directly to the organizing committee, Apartado 1935, Havana, Cuba.

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CAVE's President Announces Plans

Of paramount interest to Catholic school teachers are reliable and valid evaluations of textbooks and classroom materials according to practical criteria based on the philosophy of Catholic education. In no small measure audio-visual aids are attracting the attention of Catholic educators who see in the use of such sensory media powerful techniques for effective classroom action. The challenging efforts of the Catholic Audio-Visual Educators Association (CAVE) to organize an evaluation program of audio-visual aids for the guidance of Catholic teachers is receiving the whole-hearted cooperation of the teachers who are members of CAVE. From widespread areas of the United States the increasing interest in this evaluation program of CAVE, among priests, Brothers and Sisters, has prompted the officers of CAVE and the evaluation committee to accelerate their planning activities.

Coordinated meetings of CAVE officers and directors extending over a period of two years, have emphasized the urgent need of better evaluations of audio-visual materials. The specific plan of CAVE is centered on the study of educational audio-visual materials according to a definite set of criteria. Since the teacher in the Catholic school is deeply conscious of the absolute need of a curriculum integrated with the core subject, religion, the selection of materials used in teaching likewise must be based on such an imperative need.

In the development of CAVE's evaluation units, the general chairman, Rev. Michael F. Mullen, C.M., of St. John's University, Brooklyn, is coordinating the efforts of the various units of the committee, now effectively set up in the Eastern and Midwestern States. Extensive criteria will act as guides for the various groups of educators, who will be assigned to the study of audio-visual materials prepared for classroom use. To accelerate such evaluations the specific field of religion will be the object of their efforts during the coming year. The mechanics of the work of evaluation are described elsewhere in this issue.

From the chairman of the Chicago unit, Rev. Joseph A. Coyne, O.S.A., comes a detailed report of the study of the Catholic edition of the 22-minute Coronet film: *The Life of Christ in Art (Catholic Version)*. The full report of this committee which has placed CAVE's approval on this film of Christ's life, will be published in a later issue. Now that CAVE's evaluation committee has granted permission to place the seal of CAVE on the film, *The Life of Christ in Art (Catholic Version)*, Catholic teachers are assured of the film's fidelity to Catholic dogmatic and moral teachings, and the realistic approach to the life of Christ. The officers of CAVE as well as the evaluating committee recommend the Coronet film, *The Life of Christ in Art (Catholic Version)* for classroom use and for adult groups.

VERY REV. LEO J. MCCORMICK, Ph.D.

CAVE EVALUATES Audio-Visual Materials

By Rev. Michael F. Mullen, C.M., CAVE vice president, St. John's University, Brooklyn, N. Y.

Part II: The Need, and Answer to the Need

IT MIGHT BE well, before beginning the second part of this article, to review briefly what was said in the previous section on the nature of evaluation. An evaluation is a judgment on the worth of a thing. Before an estimate is made concerning the value of an object, first there must be an understanding of its nature and purpose. Audio-visual materials are by nature communication tools, and their purpose is, by picture and word, to transmit to people a set of ideas and values. Therefore, any evaluation of them will consist in the judgment as to how skillfully they get across their message, and how valid is the message itself.

The only adequate standard for passing judgment on the worth of a communication tool is the objective principle that "a thing is good in so far as it fits the purpose of its nature." However, there are degrees of goodness, and therefore a particular audio-visual aid may be classed as either good, better, or best. One may be judged to have at least an essential goodness, if it is equipped with the minimum psychological elements necessary to do its job, even if the job is done in a cumbersome manner. Another may be judged to have also an integral goodness, if these elements are found in completeness, and then it does a better job. Finally, another communication tool may have a perfect goodness, if there is harmony and order among all its parts so that it perfectly fulfills the purpose of its nature. These are the basic criteria for judging the degree of skill with which an audio-visual aid gets across its message.

Examine Message Itself

The evaluator must also examine the validity and completeness of the message itself. Truth is the conformity of the mind to reality. There are two ways of arriving at truth: experience and reason on the one hand, and revelation on the other. If one of these is missing the picture is incomplete, and if it is stated or implied that the picture is complete, then there is distortion of truth. One can be wrong by sin of omission as well as commission, by concealing the truth as well as by flagrant falsity. Therefore the person living by reason and by faith, using his own faculties for knowledge and then accepting what God has told him, possesses the whole truth possible to man in this life, and he alone is in a position to pass judgment on instruments for the communicating of ideas.

With these principles clearly established the problem now can be faced concerning the need for Catholic evaluation and a possible solution to the problem. The

attempt will be made to answer the second and third questions proposed last month, namely, "Why should CAVE evaluate audio-visual materials?" and "How will CAVE evaluate them?"

Need for Evaluations

The necessity for Catholic evaluation in the audio-visual area has increased in direct proportion to the growth of this educational endeavor, and this has been phenomenal, especially in the past ten years. Previously, there was comparatively little audio-visual material available so that the teacher or administrator could be more selective, simply because there was little from which to select. At that time, also, not very many teachers were audio-visual minded. The result was that the few interested people were rather familiar with what was available. Since the end of the war, however, an abundance of films and filmstrips has flooded the market, and the end is not yet in sight. To add to the confusion, not only is there an increase in number but also an advance in quality as production skills have developed. At one time a few producers were engaged in the field in a more or less haphazard fashion. Now almost every commercial house is working hand in hand with educational experts. Universities and colleges are entering the picture. Almost every area of the curriculum is being audio-visualized.

Figures Measure Growth

A few statistics on this phenomenal growth may prove illuminating to the reader. In 1955 the research division of NEA reported on the materials for the audio-visual field and their use in the public school system for the years 1946 through 1954. Their report indicates that on the elementary school level the average audio-visual budget was doubled. More teachers are using more films than ever before. The survey indicates that during this eight-year period the percentage of elementary school teachers making "frequent" use of audio-visual materials rose from fifteen per cent to thirty-five per cent, while those confessing that they did not use them at all went down from thirty-seven per cent to twelve per cent. In secondary schools the percentage of "frequent" use by teachers rose from twenty-five per cent to forty per cent and the confessions of non-use declined from twenty-five per cent to nineteen per cent. In addition, these teachers have more and better equipment to work with. The number of filmstrip-slide projectors rose from 1.3 per 1,000 pupils to 3.6 during the survey period—almost three times as many. The number of sound motion picture

projectors is up, too, from 1.0 to 2.4 per 1,000 pupils.

In the matter of films and filmstrips used the picture is even brighter. Whereas in 1946 there were 208 filmstrips used per 10,000 pupils, eight years later the figure was up to 800. Use of instructional motion pictures rose from 175 per 1,000 in 1946 to 566 in 1954!

For Every Subject

The number of filmstrips available is growing so rapidly that it is almost impossible to keep abreast of them. One company alone has undertaken the production of 500 sound filmstrips on almost every subject for grades one through nine. The 16-mm field is equally staggering. The *Blue Book* for 1956 lists more than 1,000 new films in a year from 400 different sources. The 16th annual edition of the *Educators Guide to Free Films* lists, describes, and indexes 3,453 titles of 16-mm sponsored films for educational use including 766 films not listed in the previous edition.

Two of the larger distributors of visual aids agree that the Catholic market has increased four hundred per cent in the past ten years. It is the writer's opinion, based on information from many of the distributors, that today more than one-half of the Catholic schools are equipped with modern audio-visual tools.

As a result of this, and with new companies entering the field, the Catholic educator is swamped with advertising material. From a reading of the promotional literature it is impossible to distinguish between the good, bad, and indifferent. Audio-visual salesmen are knocking at more school doors. Very often the busy teacher does not have time for a preview before purchase. Still less is there opportunity to gather together materials keyed to the same subject and grade area so that judgments can be made of comparative worth. Materials from non-Catholic sources in certain areas of the curriculum must be examined cautiously. In addition, very few diocesan school systems at the present time have functioning evaluation committees. As a result the tendency too often is to select in a haphazard fashion making sure only that not too much damage is done to the school budget.

Choice Is Logical

It would seem, in the light of these conditions, that The Catholic Audio-Visual Educators Association best could solve this problem. There are many reasons for this assertion. First, it is the only Catholic organization in this field. During its five years of growth it has brought together the best of Catholic talent, theoretical and practical. Major producers in the field have gladly sent their key men to CAVE's five conventions, glad of the opportunity to discuss their problems with Catholic teachers and administrators. CAVE has a close association both with the National Catholic Educational Association and the National Audio-Visual Association. It has served as a clearing house for the exchange of ideas and promoted a search for the solution of common problems. It can approach the task of evaluation with a background of experience and the

authority of an organization.

Secondly, an individual Catholic educator, deprived of the opportunity of sharing his judgments with those of others equally qualified, would in most cases not have the same competence. Non-Catholic audio-visual associations do not have, nor should they be expected to have, the understanding of the Catholic viewpoint. This is especially true in the fields of theology, philosophy, and psychology. Finally, CAVE has an official publication capable of reaching the entire Catholic educational field. It would seem logical, therefore, that CAVE and evaluation should go together.

Answer to the Need

The final question proposed was "How will CAVE evaluate audio-visual materials?" Perhaps the best way to answer would be to state in chronological order the events and decisions which led to the present state of affairs. This will mean going back to the beginnings of CAVE and recounting the deliberate, orderly formulation of plans since that time, and their present fruition.

The problem of the need from a Catholic viewpoint for evaluations of audio-visual materials arose at the first CAVE convention in the summer of 1952. In one way or other the same problem has been raised at all subsequent meetings, as can be discovered by reading either the speeches given at the conventions or the minutes of the meetings of the executive board. At the 1953 convention in Chicago, Father Leo Hammerl conducted a conference on the subject. The object of this discussion was to explore the approaches needed to resolve the evaluation difficulties and the subject areas needing evaluation. Father Hammerl had wide experience in organizing and directing an evaluation committee serving the school audio-visual needs of the diocese of Buffalo. However, no action was taken at that time because the association itself still was growing, and more immediate matters were claiming the attention of its officers.

Committee Appointed

Finally, in October of 1955 in Chicago, it was decided at a board meeting of CAVE that the organization was now in a position to take up the task. Monsignor Leo McCormick, president of CAVE, appointed a committee which should actively begin work on the project. This committee consisted of the following members: Father Joseph Coyne, O.S.A. of Chicago, Father Leo Hammerl of Buffalo, Sister Jean Philip, O.P. of Joliet, Illinois, and Sister Mary Gratia, R.S.M. of Tarrytown, New York. The writer was appointed chairman of the committee.

Determine Criteria

The first item on the agenda of the committee was to establish criteria which would serve as a basis for evaluative judgments. Three objectives stood clear:

1. To indicate the availability, cost, and relative merits of films and filmstrips, sound and silent, so that the teacher may more easily decide which visual aid

best meets the particular classroom situation in terms of the lesson's purpose.

2. To analyze and evaluate material in terms of uniform criteria so that the teacher may more readily determine the relative values of an audio-visual aid for purposes of effective classroom vitalization and visualization.

3. To make clear the Catholic viewpoint as a guide for producers and distributors of future materials, and to clearly indicate in existing materials where the Catholic viewpoint must be presented or clarified.

A working sheet was to be prepared for use by evaluators so that in compact, graphic form the pertinent data could be given. Additionally it would permit a scoring by means of a profile. Thus at a glance one could see how a particular film or filmstrip measures up to the established standards.

The committee was engaged in extensive research for the next six months. The criteria constructed by Sister Mary Charlotte Kavanaugh, O.S.B., were examined and proved to be of considerable help. This was part of her work for her master's thesis which had consisted in an evaluation of all Catholic religious audio-visual materials produced up to 1950. Sister Jean Philip, O.P., then engaged in work on her own master's thesis in the same field, provided the committee with an improved and enlarged set of principles, and gave many valuable suggestions for construction of the work sheet. To her principally belongs credit for the work done at this time. Father Hammerl, experienced not only in constructing evaluative criteria but in establishing and directing an evaluative committee, brought to the work a practical viewpoint to keep the committee from going into too deep water. Sister Mary Gratia, R.S.M., having done similar work for the New York archdiocesan school system, brought to the work an invaluable amount of similar experience. Father Coyne, with twenty years of experience in the audio-visual field, and possessing many contacts with leaders in the industry, gave the committee an insight into the minds of the producers and their way of operating.

Work of Others Studied

Two outstanding men were of particular help in regard to a working formula for the criteria. Mr. John Flory is the Eastman Kodak Company's Advisor for Non-Theatrical Films. As chairman of the Films Steering Committee of the Association of National Advertisers, he had been instrumental in establishing a set of criteria for business sponsored educational films. For compactness and clarity this is perhaps the best work in the field. The writer and the committee are indebted to Mr. Flory for his continuing interest in their work, and for his unstinting help given through extensive correspondence and personal contact. Dr. Mendel Sherman, now at the audio-visual center of Indiana University, had done extensive work in constructing a graphic profile for evaluating purposes, and this work proved to be of great help to the committee. This profile, as part of his unpublished doctor's dissertation at

the University of Southern California in 1955, is now published in a brochure entitled "The Sherman Film Evaluation Form and Profile for Evaluating Motion Pictures and Other Instructional Materials."

A close study was made of the evaluations found in the leading professional audio-visual magazines. Both content and form were analyzed. Among the periodicals examined were the following: *Educational Screen*, *Audio Visual Guide*, *Film World*, and *Teaching Tools*. None of them attempt to evaluate instructional materials from a Catholic viewpoint. In some cases there was evidence of a lack of any clear-cut criteria of any kind. Some of the evaluations consisted merely of a summary of the content of the film or filmstrip, with suggestions for possible usage. Many of the evaluations were of a subjective nature. However, certain parts of them, particularly with regard to the organization of subject matter areas, proved to be of great help. In addition, some very fine research work in the field of content analysis was found in the pages of the *Audio-Visual Communications Review*, published by the Department of Audio-Visual Instruction of the National Education Association. Finally, the editors of THE CATHOLIC EDUCATOR aided the committee with very practical advice. They are most conversant with the Catholic field as a result of conducting an audio-visual department in the magazine for the past ten years.

Selection of One Subject Area

With this study completed, the committee met at the April CAVE Convention in St. Louis. At that time the evaluation work sheet was hammered into final form. The immensity of the task facing the committee as a result of the ever-increasing flow of audio-visual materials into the school field forced the committee to limit its efforts for the first year to one subject area. Religion was chosen for many reasons, but principally because Catholic teachers are most interested in that subject and no recent evaluations are available. The following possible breakdown was presented: (1) apologetics; (2) catechism—creed, sacraments, commandments; (3) bible history—Old Testament, New Testament; (4) life of Christ; (5) Church history; (6) lives of the saints; (7) liturgy.

Directors Sanction Planned Steps

These conclusions of the evaluation committees, together with the profile and criteria, were presented to the executive board that same week, and were unanimously approved. The next step was to set up an organizational pattern for the functioning of the committee. Three units were established immediately in the areas where evaluation work already had been instituted. Chicago, Buffalo, and New York were selected with the chairmen, respectively, being Father Coyne, Father Hammerl, and Sister Mary Gratia.

Great difficulty was encountered in securing working members for the committees. Only the most competent people were asked and, as is usually the case, the most experienced are also the busiest. The question of the

DISTRIBUTOR: _____

PRODUCTION DATE: _____

COST: RENTAL: FREE:

COLOR: **BLACK AND WHITE:**

SILENT: _____ SOUND: _____

IMPRIMATUR: _____

GRADE LEVEL SUITABILITY:

SUBJECT:

1. Are the teachings of faith and morals presented thoroughly?

2. Are all the principles of the philosophy of education used in this film fully in accord with Catholic teaching?

3. Does the film in its presentation properly stimulate the senses, intellect, emotions and will?

4. Is this film accurate and reliable according to know facts?

5. How well is the film adapted to the needs, background, and maturity level of the student?

6. Is the unity and coherence of the film revealed in the smooth continuity from one scene to another and is the film sufficiently limited in scope?

7. Does the technical quality of the film conform to the high standards established for instructional films?

8. To what extent does the film provide a teaching experience above and beyond that accomplished by other teaching methods?

9. Does it appeal to the interest range of the audience?

10. How well does this film aid in the development of understandings, attitudes, and habits for Christian Social Living?

COMMENTS:

EVALUATED BY: _____

POSITION OF THE EVALUATOR:

[illegible]

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time and labor involved in this work arose spontaneously when the invitations were proffered. In addition, the working arrangements between the general chairman and chairmen of the local groups, with regard to allocation of materials and preparation for publication in the association's official magazine, had to be established. Since the officers had decided that a CAVE seal of approval would be granted to worthy materials, a seal had to be designed. Requirements to be met in order to display it had to be determined. At its meeting in New York last May, the executive board directed the general chairman to inform the unit chairmen of the board's decisions. He was instructed to send each a guide sheet spelling out the working arrangements decided upon and the requirements for publication, as well as the conditions that must be met before the association, through its chairman, can grant the CAVE seal of approval.

GUIDE SHEET FOR EVALUATORS

1. *Organization.* All local chairmen will be appointed by the general chairman. Each local chairman is free to select and invite four other members who will work with him. It is advisable to make a selection of committee members on the basis of certain qualifications: a working knowledge of educational psychology; some familiarity with the technical qualities expected in a film or filmstrip, such as photography, art work, dramatization, etc.; and an awareness of the adaptability or suitability of a given audio-visual aid to the curriculum. All three qualifications need not be possessed by one member but the composite group should contain them. In addition to this, it will be wise to invite to the meeting certain classroom teachers who are experienced in the subject matter of the audio-visual materials, and the age levels to which they are geared, so that the opinions of these teachers are available to the committee members.

Local chairmen are requested to send to the general chairman the names of the members composing his group; their address, position, background, and experience. The qualifications of the judges determines to a large extent the validity of the evaluations. You are also kindly asked to inform the general chairman immediately of any changes in the personnel of your committee.

2. *Procedure.* It is suggested that ten monthly meetings throughout the school year be arranged at a time and place designated by the local chairman. Each meeting should probably run two or three hours, depending on the nature of the materials being evaluated.

The general chairman is responsible for the allocation of materials, and all evaluations are to be sent to him to ready for publication. Producers will be told that they can ship their material to the particular committee which is to evaluate their product, and that this committee will return it. Because of local conditions it may be preferable for one committee rather than another to evaluate certain materials. The local chairmen are invited to make such a request of the general

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Ten Commandments	Gossip	

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chairman well in advance so that assignments may be made in an orderly manner.

It was thought wise to arrange the evaluations according to subject matter, grouping materials together which cover the same area in content, rather than evaluating all the works of one producer at one time. Also it was considered prudent to distribute the materials of one producer among the various committees, for the sake of fairness and objectivity. In this way the Catholic teacher or administrator looking for an appraisal of available materials in one area of subject matter can quickly find the desired information.


For each meeting the committee will be furnished with materials for evaluation consisting, generally, either of two films and two filmstrips, or one film and three filmstrips, depending upon the amount and kind of material available at the time.

The local chairman will be supplied with a number of evaluation work sheets which will allow for filling in a record of the title and other pertinent data relating to the film or filmstrip; and a graph suitable for scoring each of the ten points of the criteria. Each point of the criteria has a summary annotation provided on the evaluation sheet. It will suffice that the chairman submit one evaluation sheet containing the combined data, and the scored graph which will be the consensus of the five committee members.

For each film or filmstrip evaluated the chairman is asked to furnish from 400 to 450 words: (1) 100 words of *description*, which is to be a digest of the substance

or content. It is most important that irrelevant details be omitted and that only the principal facts are presented. (2) About 250 words of *analysis*, showing certain of the points of the criteria as they are applied to the material being evaluated. In general, only the strongest and the weakest points would be selected. (3) Approximately 50 words of *appraisal*, which is to represent in capsule form the final over-all judgment of the committee. The film or filmstrip is to be rated as excellent, good, fair, acceptable, or poor. (The following symbols, in the same order of meaning, may be used: A, B, C, D, E.) Care is to be taken that the committee members be not overly generous in their estimates, otherwise the rating scale will have little discriminatory power, thus leading to a lessening of its value. The signed evaluation essay may be written by the local chairman, or by a member of the committee designated by him.

The following standards must be met before a film or filmstrip can receive the CAVE seal of approval: the rating must exceed or equal seventy-five per cent on all first three points of the criteria, which have to do with theology, philosophy, and psychology. Secondly, an average of seventy-five per cent must be reached for the other seven combined points in the criteria. You are asked to specify whether or not the material evaluated by your committee meets this standard so that the chairman may or not grant the CAVE seal of approval. (Next issue: Explanation of the CAVE evaluation criteria.)




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Audio-Visual News

(Continued from page 168)

adult community organizations through the libraries of Association Films, Inc.

Presented by the Association of American Railroads, the film traces the beginnings of competitive enterprise in America, showing how artisans, industrialists, merchants, and businessmen have helped make America strong, free and secure, by producing better products or services under the stimulus of competition.

The Right To Compete points out that where such freedom to compete is abridged by out-of-date Federal regulation, the result is to prevent or severely limit the most economical and the most efficient use of the nation's transportation plant and facilities. That such a condition exists within the transportation industry has been clearly recognized in a unanimous report of a special cabinet committee on transport policy appointed by the President of the United States, following a long and intensive study. The film outlines the major recommendations of this committee looking to changes in the existing laws affecting the regulated forms of transportation.

The modifications, according to the film, would bring about more freedom of competition among the several forms of transportation and would benefit shippers, consumers, and the national economy.

The Right To Compete was produced by Dudley Pictures Corporation and is narrated by Westbrook Van Voorhis, well-known voice of the *March of Time*. Prints are available at no charge except postage on a loan basis from Association Films' regional libraries in: Ridgefield, N. J. (Broad at Elm), La Grange, Ill. (561 Hillgrove Avenue), Dallas, Texas (1108 Jackson Street), and San Francisco, Calif. (351 Turk Street). **A-V 12**

How the Indians Lived

A Filmstrip Series

Throughout our American culture of today runs the rich heritage of the first inhabitants of the continent. Names of places, foods, medicines are only a few categories that show how the Indians have left a lasting influence on our lives.

A new series of five filmstrips by The Jam Handy Organization, distinguished by color art work that is both attractive


to the eye and faithful to the facts, has just been completed to assist the teacher to enliven subjects connected with the Indians.

The series is *How The Indians Lived*. The individual titles are: Woodland Indians (Iroquois); Plains Indians (Dakota); Southwest Indians (Hopi); Southwest Indians (Navajo); and Northwest Indians (Salish).

Classroom tested for use in primary and early elementary, the series is particularly adapted to the areas of social studies and language arts. The new filmstrips help the child to gain a basic knowledge of

how different Indian tribes lived. They show similarities and differences between tribes and emphasize how environment influenced the Indians' choice of food, clothing and shelter. They also help develop an understanding of a way of life different from ours and provide basic knowledge of the way the Indians found the necessities of life.

The series is priced at \$25.95, with individual filmstrips at \$5.75. It may be obtained through The Jam Handy Organization, 2821 East Grand Boulevard, Detroit 11, Michigan, or through any Jam Handy dealers. **A-V 13**



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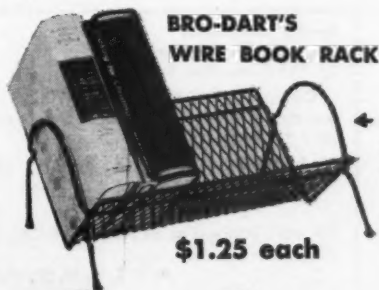
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Rachel: Story to Retell

(Continued from page 198)

So Rachel and David and the other children went up close to Jesus. He began to pick them up and hold them on His knee. Rachel could hardly wait for her turn. Finally there she was, sitting on His knee, and David on His other knee. Rachel looked up and smiled at Jesus. He smiled back at her, and pressed her head against His heart. Rachel could hear His heart beating. She closed her eyes and listened. She forgot how hot and tired she was. She even forgot that her big toe was aching badly.

After a while Rachel's mother took them by the hand and they jumped down. Jesus laid His hand on baby John's head, too, and they said good-bye and started home.

A Special Place in Heaven

That night, when Rachel's mother was putting her to bed, Rachel said, "Mother, I love Jesus. When I was so close to Him today, I could hear His heart beating. I think He loves me."

"He does love you," said her mother. "He wouldn't let the men send you away."

"I was so hot and tired," said Rachel, sleepily, "but when I laid my head on His heart, I felt all nice and happy. I'd like to stay with Jesus always."

Jesus loves all little boys and girls, just as He loved Rachel and David. He loved Rachel especially, because He knew she obeyed her mother right away. Jesus has a special place in Heaven, close to His heart, for boys and girls who always obey their fathers and mothers without grumbling and crying. You can be in that special place in Heaven if you are obedient and if you do it for Jesus' sake.

Book Reviews

(Continued from page 201)

speaks of children using models in imaginative ways, for example, wood blocks sailing "over turbulent seas, clanking and smoking over invisible tracks, or jetting into the blue."

Since as the author states so well "the evolution of improved audio-visual methods has latterly become

so rapid that those who work regularly in audio-visual training programs find it difficult to keep abreast of currently developing classroom procedures," it would have been an asset to this striking array of materials had the publishers brought the bibliography smartly up to the date of publication, 1956. The latest selected references of Appendix D are from 1954. *Educational Screen* which is no longer the official organ of DAVI of the National Education Associa-

tion is listed as carrying its proceedings. The latest references to U. S. Government publications on films and filmstrips are of 1951, and the same dateline holds true for the excellent source books of the H. W. Wilson Co.

Another feature might have been a look into the future in tape recordings, for example, that we can look forward to using electro-magnetic tape in our classrooms which will carry both sound and picture.

(REV.) RAYMOND J. BISHOP, S.J.

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